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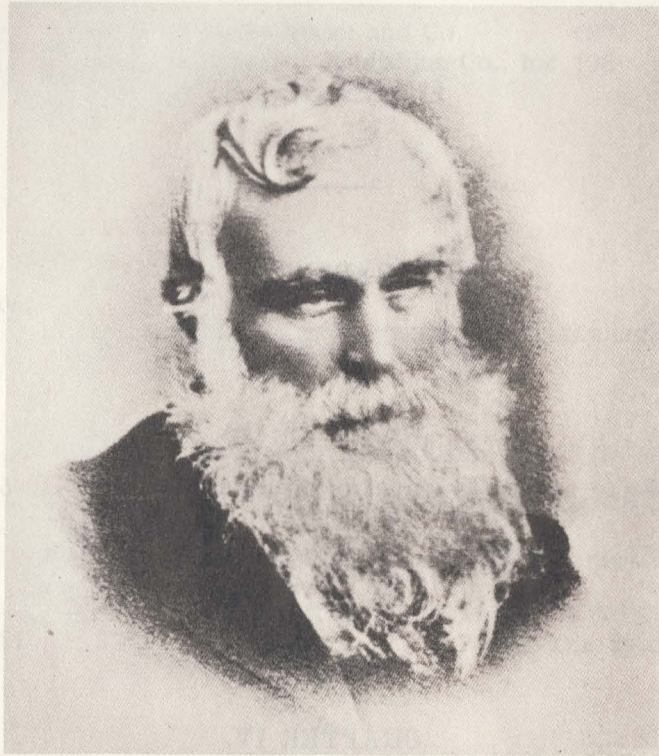
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ROBERT GOVETT EDWIN QUICK

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ROBERT GOVETT, TOWARDS THE END OF HIS MINISTRY

ETERNAL PUNISHMENT.

CHAPTER I.

It has been considered hitherto an undoubted doctrine of the New Testament, that the lost are to receive as their doom eternal suffering. This is now called in question. On what grounds then of Scripture does the usual belief repose? For only by testimonies of the Word of God can any doctrine be truly established. How many passages then are enough to settle any controversy? Two or three. For so has the Word of God ruled: Matt. xviii, 16; John viii, 17; 2 Cor. xiii, 1; 1 Tim. v, 19; Heb. x, 28; Rom. xv, 8—12.

1. The FIRST PASSAGE, then, to be adduced is derived from that which is commonly called the parable of the Sheep and Goats. Jesus on the Mount of Olives is telling His disciples of what should intervene between His departure and return, and of the judgments which should ensue upon His advent. In the early part of His discourse He treats of the condition of the Jews, and speaks of the temple, and of false Christs. After that He utters seven parables: in the six first foretelling chiefly the judgment of the Church. But this last of the seven speaks of the judgment of the nations of earth, who shall be found living at His coming.

After the Son of Man shall have appeared in His glory with His angels, He shall assemble before Himself seated on His throne of glory all the nations [in the valley of Jehoshaphat: Joel iii.] He

will there sever them into two parties; the saved on His right, the lost on His left. Here is no word about resurrection. It is a judgment of those living upon earth.

'But is not this judgment the same as that final one in Rev. xx, 11—15?'

No: why should it be? This is a judgment of "all the nations;" or Gentiles, in opposition to the Jews. "Nations" is a word applying solely to the living. But the judgment of Rev. xx, 11, says nothing about nations; in that "the *dead*, small and great" are judged. Here Jesus is come to earth; there in Revelation the earth and heaven flee away before the judgment begins. This is a judgment *before* the thousand years; it decides who of living men shall have part therein. The judgment of Rev. xx, 11—15, is the final judgment *after* the millennial kingdom is complete. In Matthew the living Gentiles are judged by a reference to their conduct toward a third party—the Saviour's least brethren—that is, I suppose, the Jews. In the judgment of Rev. xx, no such distinction appears; the dead are judged by the contents of books which record their deeds. That it is a judgment *before* the thousand years is proved by this, that Jesus speaks of the fire into which the wicked are to enter as *prepared* for the devil and his angels: that is, Satan and his angels have not then been cast into the fire in question. But after the thousand years, and before the judgment of the dead begins, Satan is cast into the lake of fire: Rev. xx, 10.

Christ as the King of kings then proceeds to welcome the saved of the Gentiles. "Come, ye blessed of (by) my Father, inherit the kingdom prepared for you from the foundation of the world." They are astonished at learning that they have ever done any kindness to the Glorified One before whom they stand. He explains the matter by saying, that they showed kindness to some of His nation, whom He now owns as His brethren.

He then pronounces sentence upon the wicked. "*Depart from me, ye cursed, into everlasting fire*, prepared for the devil and his angels." Their question of surprise having been answered on the same principle as in the case of the saved, the issue is recorded. "And these shall go away into *everlasting punishment*, but the righteous into *life everlasting*."

Be it observed, that the argument which follows does not turn upon the interpretation above given. It holds good equally, if the passage be supposed to refer to the judgment of the dead in Rev. xx.

From this teaching of the Saviour the eternal misery of the lost follows. If it be granted, that the "eternal life" means never-ending bliss, then the "eternal punishment" means everlasting misery. To this there are two replies: (1) one calling in question the sense of "eternal;" (2) the other that of "punishment." It will be necessary then to deal with each of these in turn.

1. Some—as Burgh—deny the proper eternity of the words used in this case. According to them, 'eternal punishment' means, 'that which lasts during the thousand years.' 'The kingdom is the kingdom of the thousand years; why is not the punishment that which lasts for the same period?' But (we reply) the sentenced are to endure 'the eternal fire which is prepared for the devil and his angels.' Now Satan does not endure that fire during the thousand years: Rev. xx, 1. 'Eternal fire,' then, cannot mean then 'the fire which lasts for a thousand years.' Its fullest and most terrible effect begins for Satan after the thousand years are past; and then its everlasting duration is asserted in the strongest terms that language can furnish: Rev. xx, 10. 'Eternal fire,' then, must mean fire of endless duration; in the Gentiles' case beginning at the millennium: in Satan's case beginning a thousand years after the commencement of the millennial kingdom.

The evasion arising from the denial of proper eternity is felt even by Annihilationists to be unsatisfactory; and is given up by many now.

"Let us give up this argument. We want *αιωνιος* [eternal] in its real sense of eternal just as much as the school of Augustine does. It is the impregnable defence of our position against the school of Origen. We need not dread it. It is for us, and not against us:" *Rainbow*, 1869, p. 558.

However, as this is a point which is always liable to be questioned, it will be well to present here a view of the evidences which prove the word* to signify proper eternity.

1. Lexicons so render the word. Liddell and Scott give "lasting, eternal"—as its meaning. Robinson gives it as "*perpetual, everlasting, eternal.*"

2. Profane writers use it in this sense. Aristotle declares that the force of *αιων* is "eternally existing." And Philo an Hellenist Jew, living near the age of the apostles, says, "In *eternity*† nothing is either past or future, but subsists." Polycarp, who suffered martyrdom in the reign of the emperor Verus, about 150 years after Christ, says to his persecutor, "You threaten *fire which burns for a moment*, and is soon extinguished, for you know nothing of the judgment to come, and the *fire of eternal punishment reserved for the wicked*:"‡ Euseb. iv, 15; *Cruse's translation*, p. 129.

This is the sense it takes in the Apocrypha. "Who can number the sand of the sea, and the drops of rain, and the days of eternity;" Ecclus. i, 2.

"Ye that fear the Son, hope for good, and for *everlasting joy and mercy*:" Ecclus. ii, 9.

"As a drop of water unto the sea, and a gravel stone in comparison of the sand, *so are a thousand years to the days of eternity*:" xviii, 10; xxxvi, 17; xlv, 18; Tobit. xiii, 6, 10.

In the above cited cases the substantive (*αιων*) is used. In those which follow the adjective is employed.

* *Αιωνιος*.

† *Εν αιωνι δε ουτε παρεληλυθεν ουδεν, ουτε μελλει, αλλα μονον υφεστηκε.*

‡ This proves that the doctrine did not originate with Augustine, as is asserted.

"By means of her (wisdom) I shall attain immortality, and leave behind me an *everlasting memorial* to them that come after me:" *Wisdom* viii, 13.

"Thou like a fury takest us *out of this present life*, but the King of the World shall raise us up who have died for his laws, *unto everlasting life*:" 2 Macc. vii, 9; Tobit iii, 6.

3. *In the New Testament the word is continually applied to the existence of God and Christ.*

"According to the commandment of *the everlasting God*, made known to all nations:" Rom. xvi, 26.

Jesus is "*the Eternal Life*, who was with the Father:" 1 John i, 2. He is "the true God, and *Eternal Life*:" v, 20.

"Who through *the Eternal Spirit* offered himself without spot to God:" Heb. ix, 14. See also 1 Tim. i, 17; Rom. i, 25; John xii, 34; Heb. i, 8; Rev. xi, 15.

4. *It signifies that which is endless, in opposition to what is for a time.*

"For our light affliction which is *but for a moment*, worketh for us a far more exceeding and *eternal weight of glory*:" 17. "Perhaps he (Onesimus) departed *for a season*, that thou shouldest receive him *for ever*:" Phil. 15.

"For the things which are seen are *temporal*; but the things which are not seen are *eternal*:" 2 Cor. iv, 18; v, 1.

"That when ye *fail*, they may receive you into the *everlasting habitations*:" Luke xvi, 9.

So in Revelation some men are tormented *five months*; but afterward the torment is "*for ever*:" Rev. ix; xx, 10.

Some of the saved reign a *thousand years*; but the reign after it is *for ever and ever*: Rev. xx, 4—6; xxii, 5.

5. *The same writer applies it alike to the lot of the saved, and of the lost.* We have seen this in the Sheep and Goats.

But here are some other examples:—

(1.) "Looking (says Jude) for the mercy of our Lord Jesus Christ unto *eternal life*:" Jude 21. The same writer says also of the Sodomites that they "are set forth as an example, suffering the vengeance of *eternal fire*:" 7. On the evasion which is here suggested, I shall speak presently.

(2.) Jesus "being made perfect became the author of *eternal salvation* unto all them that obey Him:" Heb. v, 9. Also "*eternal redemption*:" ix, 12.

In the next chapter the writer speaks of "*eternal judgment*:" vi, 2.

(3.) God our Father hath "given us *everlasting consolation*." In the same Epistle Paul speaks of "*everlasting destruction*:" 2 Thess. ii, 16; i, 9. Why should the word be taken in one sense, in the case of the bliss of the saved? and in another sense of the doom of the lost?

6. *Twelve times over is the word 'Eternal,' or its equivalents applied to the doom of the lost.* Seven different forms of the statement of its eternity are given. As *Eternal*—

(1) *Judgment*: Heb. vi, 2. (2) *Damnation*: Mark iii, 28—30; Matt. xii, 32. (3) *Punishment*: Matt. xxv, 46. (4) *Destruction*: 2 Thess. i, 9. (5) *Vengeance*: Jude 7. (6) *Torment*: Rev. xiv, 9—11; xix, 3; xx, 10. (7) *Fire*: Matt. xxv, 41; xviii, 18; Jude 7.

To this we may add the passages which tell of the place of the lost as one of eternal darkness: 2 Pet. ii, 17; Jude 13.

7. '*Eternal*' is to be taken strictly, for it is part of a judicial sentence.

So strong indeed is the proof of proper eternity, that now, not a few Annihilationists, as we have observed, give up the attempt to prove, that a limited time is signified by the word.

They rest their cause upon the signification of the word 'PUNISHMENT'—into which, therefore, we must now inquire.

These say, that they hold the proper eternity of punishment, as truly as their opponents. 'The wicked, after a greater or less experience of suffering, will be at length reduced to non-existence, or annihilated.* This annihilation is punishment; and, as it abides for ever, it is, (on their theory) "everlasting punishment."'

But is this a true view of punishment? Annihilationists complain of the orthodox for not taking the ordinary sense of words. Say you, then, that '*Punishment is without suffering!*' Who now is guilty of putting aside the usual meaning of words?

What then is the true sense of

PUNISHMENT?

How is it defined?

JOHNSON says, that to "Punish is to chastise; to afflict with *penalties* or *death* for some *crime*."

WEBSTER says, "Punishment. Any *pain* or *suffering* inflicted on a person for a *crime* or offence, by the authority to which the offender is subject, either by the constitution of God or of civil society."

"Punish; to *pain*, to afflict with *pain*, *loss* or *calamity* for a *crime* or *fault*."

* Many opponents object to the use of the term 'annihilation,' though they retain the idea. Mr. White speaks of "the destruction of the very materials of man's existence." Just our idea of the sense! But others seem to plead for the continued existence of the atoms or materials of which man, in body and soul, is composed. Mr. Constable says, "Whatever body and spirit are, whatever be the difference between what is called material and immaterial, whether there be an essential difference or none at all, we do not suppose, that what either is made of is annihilated in the destruction of the wicked. We only mean that the *organized being, composed of spirit and body, has ceased to exist* just as the consumed log of wood *has ceased to exist*:" *Rainbow*, 1869, p. 405. I use, then, the word 'annihilation' to express this sense; the reducing a being to non-existence, without any further question what has become of the atoms or materials of which the being was made. Though, why God, who called beings out of nothing should not be able to send them back to it, I cannot understand.

1. If these, then, be true definitions of punishment, and I suppose they are; then annihilation* is no punishment in itself. Annihilation is loss of being; but it is not in its nature an affliction suitable to God's enemies because of sins committed. For the Most High might, if He so pleased, without any injustice, at once reduce to nothing any one of the angels or all of them; or any being whom He has created, without any offence having been by them committed.

Justice cannot punish the guiltless; but God, as the Sovereign Ruler, can take away at any moment what He freely gave. As Dr. Carson says, "Were all the hosts of heaven to be blotted out of existence, justice could not complain."

Existence to an unfallen angel is a free boon. Its continuance for a thousand years carries no claim for existence for a day beyond the good pleasure of the Most High. The angel, though unfallen, has no claims upon God's justice. Hence his existence might be made to cease at any moment; and it would be no punishment for crime.

Now if that loss or pain which is inflicted because of fault or crime, be punishment; then that is not properly punishment which is merely the causing a benefit to cease, where there is no fault in the party annihilated. Punishment is the infliction of justice on an offender. But annihilation supposes no offence in the party annihilated.

2. Again, that is to an offender no punishment, which is not *felt as an affliction by him*. Nor is it any *satisfaction rendered to a broken law*. The very nature of punishment is pain, disgrace, dishonour, or the like, inflicted by a ruler upon an offender as the just due of his offence. If, then, the offender be put beyond feeling—as he is by annihilation—annihilation is no punishment. *Nothing* cannot be *punished*. It is

* If any one dislikes the term "annihilation," let him substitute, as he reads—"reduction to non-existence." The argument is the same.

true, that the friends of an offender might feel that as disgrace to them which the offender would not feel. But then that would be no punishment *to the offender*; and it is with that alone we are engaged at present. The laws of God and man threaten punishment to the *offender*; that which is not felt as a loss by the offender is no punishment to him.

3. If it be something even ardently desired by him, it would in a still further degree be proved to be not of the nature of punishment. Now annihilation by those suffering torment would be ardently desired, just in proportion to the severity of the pain. This is proved to us, not by the feelings of nature alone, but by Scripture: Rev. ix, 1—10. God is about to send on living men pain as of a scorpion's sting. As the result men "seek death," as the nearest approach to annihilation which they can find. And the Just Governor refuses to allow them to die. They are maintained in the endurance of the pain; not allowed to escape from it; even although death would really be no alleviation to those whose souls must go down to the bottomless pit.

Alleviation of pain is naturally and necessarily sought by men suffering agony. Hence the discovery of substances producing insensibility to pain is held to be a great blessing to sufferers. Their application to those under pain is regarded as a mercy, not as the infliction of justice, not as a punishment. But hence it follows that what will alleviate pain is denied to those transgressors who are suffering the infliction of justice. Therefore the drop of cold water to cool the tongue of the rich man tormented in Hadees is denied. It would be not a punishment by justice, but its lightening by mercy. Now if even the partial and momentary alleviation of punishment be refused to those ardently desiring it, how much more the total and permanent insensibility implied in annihilation? Annihilation would be felt by both the sufferer and the spectators to be, not punishment, but its cessation.

This conclusion is further certified by our Lord's words regarding Judas: Matt. xxvi, 24, and Mark xiv, 21.

"The Son of man indeed goeth; as it is written of him: but woe to that man by whom the Son of Man is betrayed! good were it for that man if he had never been born."

In this verse our Lord teaches, that Judas' sin was so great, that his sufferings under the wrath of God would never cease. Had he never been born, he had not committed the sin which would for ever keep him in woe. But he has been born, and has committed the especial sin against which he was warned. To go into non-existence then is a boon to which he never will attain; because his sentence is to endure the wrath of God for ever. For if, after his life of impenitent sin, he should ever be reduced to unconsciousness, he will be as though he had never been born. But Jesus assures us, this goal he will never reach; that is, he will be sinning and suffering evermore.

Existence is a blessing; non-existence, as the loss of this blessing, is not in general desirable. But in comparison with enduring the torments of the lost, it were greatly to be desired. Nevertheless, though so desirable, it will never be attained. Hence Judas is never to lose consciousness of his woe and curse by annihilation.

But if this be true of Judas it is true of sinners in general. For the lost are impenitent sinners, as he was; and the difference between him and them is one of degree, not of kind. He exceeded them in the awfulness of his sin, and so he will exceed them in the severity of the punishment. But the punishment of all the lost is alike in its being "eternal." Their doom is such as to make non-existence desirable, but never to be attained. To them no more than him will it be granted, to be as though they had not been born. To their sin, as to

his, attaches the woe and curse of God, so that this "good" of non-consciousness will no more belong to them than to him.

Hence our Lord's words bear a twofold contradiction to Annihilationists' views.

1. *They say*,—that non-existence, or the becoming as though one had never been born is *the evil, the punishment designed by God for his foes*. Jesus says, *that non-existence would be a blessing in comparison with the lot of wrath and suffering reserved for the lost*. Which will you believe?

2. *They say*,—that all the lost, Judas amongst the rest, will *attain* this state of non-existence, and be as though they had never been born. Jesus teaches, that to this state of unconsciousness they are never to attain. If it be true of Judas alone, the principle contended for is proved; that eternal misery is reserved for sin. And if suffering be the lot of the lost, its being eternal proves, that Judas' case is not solitary: Rev. xx, 10; xiv, 8—10. Men who once are born and die impenitent fall under the eternal wrath of God, which never reduces them to unconsciousness. That were a blessing; they dwell evermore under the curse. How false must be that theory which teaches, that Judas and others will ultimately, and soon, in comparison of eternity, be reduced to a state as though he had never been born! Whom will you believe?

(As respects the evasion of the force of our Lord's words, Luke xvi, it will be considered further on.)

4. Punishment supposes also the feeling of righteous displeasure against crime in the mind of the Just Ruler. But annihilation does not suppose, either wrath on God's part, or offence on the creature's.

All the views which Scripture gives of punishment, suppose *wrath on the Judge's part, suffering on the offender's*. "Who warned you to flee from the *wrath to come?*" Matt. iii, 7. "He that believeth not the Son shall not see life, *but the wrath of God abideth on him:*" John iii, 36. "After thy hardness and

impenitent heart thou treasurest up unto thyself *wrath*, against the *day of wrath*, and revelation of the righteous judgment of God, who will render to each according to his deeds unto them that are contentious and do not obey the truth but obey unrighteousness, *indignation and wrath, tribulation and anguish* upon every soul of man that doeth evil :” Rom. ii, 5—9 ; Eph. v, 6 ; Col. iii, 6 ; Rev. xi, 18.

Annihilation then is not the punishment threatened in Scripture ; for that would be the offender’s insensibility, and the *end* of wrath on God’s part, even if there had been any previously.

5. Nor would annihilation be felt by survivors to be punishment suffered by the offenders. It carries with it no imputation of fault on the being so exterminated. Annihilation then would not, if it were adopted by God, exercise the effect of deterring spectators from crimes against Him. Rather, it would encourage them so to do ; by the feeling that God was unwilling, unable, or afraid, to inflict punishment in the proper sense.

6. The penalties inflicted upon the lost are to be as varied as the guilt of each. But annihilation puts them all on the same level. Therefore, it cannot be the punishment which the Lord threatens. ‘Aye, but they will have suffered the full amount of their guilt, before they are annihilated.’ *Then annihilation, is on your own showing, not their punishment. Their punishment is endured and ended, ere annihilation begins.*

7. Beside, this removes the proper eternity of punishment. All the lost are adjudged to ‘punishment everlasting.’ The scheme of the previous paragraph then must be surrendered, by those who grant that proper eternity is the sense of ‘everlasting.’ How can any suffer the full amount of pain, whose punishment is eternal ? It is self-evident, then, that this is a device of man. It makes two classes of punishments instead of the one sentenced by God. Annihilation is called a punishment only in order to permit the

objector to say that, “eternal punishment” is owned by him.

‘But if you say, that cessation of being is no punishment, how can you reconcile it with the threatening of death to Adam ?’ Because death is not simple annihilation of the guiltless by an unoffended ruler. And death is not cessation of being in an absolute sense ; but relatively only, in regard of this earth. And death, (as is admitted by opponents,) does not cause the soul of the offender to cease ; but after death punishment in Hadees is already begun. And after that, there is yet judgment to follow : Luke xvi ; Heb. ix.

8. Again, *punishment is a process.*

(1.) “If the wicked man be worthy to be beaten, the judge shall cause him to lie down and to be beaten before his face, according to his fault by a certain number. Forty stripes may he give him, and not exceed :” Deut. xxv, 2, 3.

(2.) Then these men (Shadrach, Meshach, and Abednego,) were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace :” Dan. iii, 21 ; vi, 16, 17.

(3.) “His lord was wroth, and delivered him to the tormentors, till he should pay all that was due to him :” Matt. xviii, 34.

With the cessation of the *process of infliction*, the judge’s sentenced punishment ends.

But this is denied, and with special reference to the passage of Matthew xxv. “These shall go away into everlasting punishment.”

On this one observes :—

“It seems to be generally assumed, that the word ‘punishment’ signifies the *process* of punishment ; but this is an error. The words “everlasting punishment,” do not necessarily mean, that the process of punishing will be continued to all eternity ; but rather that the punishment—the *effect* of the sentence, is everlasting. These words cannot mean, that the process of punishment will be continuous, any more than the

words "everlasting judgment" mean, that the process of judging will be going on to all eternity ; or that the similar expression, 'eternal redemption' means, that the redemption is being eternally wrought out."

To this I answer ; The word 'punishment' supposes a *process of infliction*.* This has been proved by instances given. The dictionaries imply the same thing. To punish is to "pain." *When a word of duration is applied to it, the certainty that it refers to a process is complete.* To completed annihilation no word of duration needs to be applied, or would naturally be adjoined. Annihilation is an absolute thing, complete in an instant.

9. Besides, it has been shown that annihilation is not punishment ; *much less is it the one threatened here.* For in this case, "eternal punishment" is described as "*eternal fire, with the curse of God.*" This, then, supposes, that punishment is the *process*. That the lost be in the fire is the sentence of the judge. But to be in the fire is to be undergoing the process of punishment. To be annihilated is to be taken out of the fire, and away from the curse. But the punishment and the fire being both eternal, the process of wrath is without end.

'But what say you to the texts alleged above against you ?' That they do not help the cause. I have shown that punishment is a process ; then "eternal punishment" supposes the endlessness of the process. It is not to the point to adduce cases in which "eternal" does not refer to an endless process. You must, to help the cause, bring instances in which the words 'eternal *punishment*' are found, and where, nevertheless, the process is not for ever.

But let us take a look at the passages adduced.

(1.) Jesus has entered into the holiest "*having obtained eternal redemption*:" Heb. ix, 12. As this

* Confessed by some opponents—"To others the *process* of the Second Death may be more or less lengthened." *Constable's Restitution*, p. 50.

speaks of a *past* result, of course it cannot refer to a process endlessly going on.

(2.) "Not laying again the foundation of *eternal judgment*:" Heb. vi, 2.

'This does not signify, (you say) the eternal process of judging.' I answer, No. That would employ another Greek word. (*κρισις*) Matt. x, 15 ; xi, 22 ; xii, 18. But the word in Hebrews signifies '*the execution of the sentence*,' (*κριμα*), and that is a *process* which may be continued for ever : Luke xxiii, 40 ; Rom. xiii, 2.

10. The theory I am opposing is inadmissible on another ground : it *gives two different senses to the same word in the same sentence.* It supposes 'punishment' to signify in the first instance the infliction of *pain* for some period or other ; followed by annihilation, or *insensibility to pain*. But the same word—"punishment"—cannot take these different senses in this sentence. It cannot signify both intense suffering, and entire insensibility ; it cannot mean at once a process going on for ever in fire, and a completed reduction to nothingness which took place at a fixed instant, ages ago.

If punishment be an *eternal process*, no annihilation is possible. If there be no suffering, there is no punishment. If it be not suffering in the fire, it is not the punishment threatened by the judge.

We must now distinguish the process of punishment into its two chief species—1. **CORRECTIVE** ; and 2. **DESTRUCTIVE**.

1. **CORRECTIVE** punishment is that which is employed with a view to the welfare of the sufferer. It is hoped by infliction of loss or pain to make bitter to him the path of transgression, and to lead him again into the way of righteousness.

2. **DESTRUCTIVE** punishment, on the other hand, assumes, that the offender is incurable. His welfare is not to be considered : he is to be offered up as a satisfaction to offended justice : he is to be a beacon to deter others from like crimes.

Both these classes of punishment are in ordinary use in the world. To the rulers of the earth God has given the power to punish the wicked; and even to exercise the power of the sword in cases of murder. "Submit yourselves whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for *the punishment of evil doers*:" 1 Pet. ii, 13, 14. "If thou do evil be afraid; for he beareth not the sword in vain; for he is the minister of God, a *revenger to execute wrath upon him that doeth evil*:" Rev. xiii, 4.

Both these classes are found in Moses' law.

1. If an Israelite stole an ox, he was to restore five oxen for an ox: Ex. xxii, 1. If he smote out a neighbour's tooth, one of his own was to be smitten out. Here is *corrective* punishment. The beating of the offender, according to the passage in Deuteronomy, is particularly instructive. His punishment was not to exceed forty stripes—"lest thy *brother* should seem *vile* unto thee." He is still to be regarded as one for whose welfare the judges were to care. He was not wholly "vile;" there was hope of his return to righteousness.

There is also corrective punishment both by man and by God under the Gospel. It is applied to believers as being sons, and as servants.

A considerable portion of Hebrews xii, is engaged in discovering to us God's present dealings with believers in the way of punishment; or, as it is generally called, "chastisement." "What son is he whom the Father chasteneth not?" In the Epistle to the Corinthians, Paul traces the sickness and deaths of many of the believers there to offences at the Lord's Supper. They were judged of the Lord and chastened, that they might not receive the world's sentence at the Saviour's coming: 1 Cor. xi.

The Scripture speaks, moreover, of certain believers as idle or disobedient servants. "That *servant* which knew his lord's will, and prepared not himself, neither

did according to his will, shall be *beaten with many stripes*. But he that knew not, and did commit things worthy of stripes, shall be *beaten with few stripes*:" Luke xii, 47, 48; 1 Thess. iv, 6. This answers to the corrective punishment inflicted on offending Israelites; and is quite misused—as it has been times unnumbered in this controversy—in applying it to *unbelievers*. The feelings of the Most High towards these offenders, severe as may be the chastisement, are those of grace. "As many as *I love*, I rebuke and *chasten*; be zealous, therefore, and repent:" Rev. iii, 19. The blessed end, then, in God's view while chastising shall assuredly be reached at last. The offender shall be forgiven, and restored; both in spirit, and in standing.

It is part of the wisdom both of God and of man, to try corrective punishment first. If that avail not, then comes destructive punishment. Thus God sent first on Sodom and Gomorrah defeat and captivity in war. As that availed not to bring them to repentance, He destroyed the cities and their inhabitants with fire.

The Lord sent on Pharaoh and the Egyptians, first plagues afflicting their property; then He smote the first-born; and when even that was met by unbelief, the Red Sea swallowed up the wicked king and his host.

Let us then consider DESTRUCTIVE PUNISHMENT.

1. It is found under *the Law*. If an Israelite were found guilty of idolatry, he was no longer to be spared. If a city were guilty of it, after full proof, the whole of those that dwelt therein were to be cut off; and all the spoil of the city was to be gathered into one heap, and burned with the city; nor was it ever to be built again: Deut. xiii, 6—18. So terrible examples would in God's hand produce great effects by way of example to deter others. "And *all Israel shall hear and fear, and shall do no more any such wickedness as this is among you*."

For their aggravated sins, which had filled up the

measure of their iniquity, the nations of Canaan were to be utterly extirpated. It was a solemn lesson to Israel to beware of like transgressions.

2. Under the Gospel no destructive punishment is committed to the Church. It is only allowed to put out an offender from the Church into the world. Or if any be committed to Satan, it is only in order to destroy his flesh, with a view to his soul's salvation at last: 1 Cor. v.

Just before and at Christ's second coming the destructive punishments threatened by the prophets are to take full effect. They are the result of stern justice, rendering to the wicked according to their deeds.

Thus Paul writes to the Thessalonians commending them for their patience and faith in all their persecutions and afflictions. They might read in these a good omen for the day to come. For if God be, as He is, just, then would they for their sufferings in the Saviour's cause, be adjudged worthy to enter His kingdom of glory. On the other hand, a just God must render to their troublers trouble, when to the saints at Jesus' coming relief was afforded. Then the Lord in flames of fire would take vengeance on two classes; those ignorant of God; and those that, having heard the Gospel, were yet disobedient thereto. "Who shall be *punished* with *everlasting destruction* from the presence of the Son, and from the glory of His power:" 2 Thess. i, 4—9.

"*Punished with everlasting destruction.*" On this many of our opponents rest with confidence. We shall see whether it is well grounded. We have proved, that 'punishment' is a process. 'Destruction' also, in its usual sense, is a process. Man's destruction of a house is the process of taking down the parts of which it is composed. It is to a process that a word of duration like "everlasting" belongs, as has been before observed; and as will be noticed again, in another part of the argument. "Punishment" respects the

process as coming from the ruler; "destruction," the process as affecting the criminal.

Hence the words do not signify 'instant annihilation;' as our opponents seem to suppose. That, as has been observed, might have been put forth as a act of power, even on beings not offending. And if the word meant annihilation these criminals would be dealt with far more leniently than "the Goats;" of whom we read only, that they did not do good to Christ's least brethren. But here are parties persecuting Christ's highest and chief brethren. Greater, therefore, must be their suffering than that of the former offenders. For the day of wrath that is coming is the one in which the Most High "will render to each according to his works." To these, then, God, as the Just Governor, will requite *trouble* for the *trouble* they brought upon His beloved ones. "*Everlasting destruction*," then, is "*everlasting trouble*;" as the passage itself teaches. And this is the sense also which generally belongs to "destruction," as will be shown in the next chapter. The offenders here named, beat, imprisoned, tormented for awhile the Lord's people, because of their faith and holiness; they will in their turn be imprisoned and tormented; but for ever. Their inflictions on the saints were a process; God's on them will be a process also, but unending.

This view receives confirmation from two other passages in the two Epistles to this Church. After announcing the Saviour's advent to assemble His people to Himself, the apostle goes on to describe the state of the world when Jesus shall appear, together with His saints suddenly flashing forth from the sky. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, 'Peace and safety;' *then sudden destruction cometh upon them as travail upon a woman with child, and they shall not escape.*" 1 Thess. v, 2, 3.

What is the "sudden destruction" here? Does it mean instant annihilation? No! the same considera-

tions prevent our so regarding it in this case. But there is an additional reason. For the pangs of parturition are not instant annihilation; but pain suddenly and severely striking the patient. The pangs of the parturient woman are consistent with her final welfare; but those to be inflicted by Christ are for the destruction of His enemies. "The sudden destruction," then, of unbelievers at Christ's coming is again proved to be the infliction of pain and woe, without hope and without remedy.

But to return to the passage from the first chapter of the second Epistle. What means the expression—"Everlasting destruction *from the presence (or face) of the Lord.*" Some have understood it as—"Destruction *away from,*"—"enforced by,"—"banishment from His presence.

But that is not the sense; as will be apparent from like expressions found elsewhere.

(1.) When Nadab and Abihu offended—"there *went out fire from the Lord,* and devoured them:" Lev. x, 2.

(2.) "There *came a fire out from the Lord,* and consumed upon the altar the burnt offering:" Lev. ix, 24.

(3.) When Korah and his company offended, "there *came out a fire from the Lord,* and consumed them:" Num. xvi, 3, 5.

It means that destruction will *come* from Christ's presence.

Of course the other expression, "and from the glory of His power," supposes the same construction.

Moreover there are passages connected with the word 'destruction,' which establish the same view.

(4.) "The day of the Lord is at hand; as a *destruction from the Almighty* it shall *come*:" Isa. xiii, 6.

(5.) Add to this the passage, Joel i, 15, which is almost word for word the same. The following passages will be found to add their confirmation: Psa. xvii, 2; and Acts iii, 19.

One opponent, taking the words as signifying

'destruction,' *consisting in banishment* 'from the presence of the Lord,' connected it with the hundred and thirty-ninth Psalm, which sets forth the impossibility of escape from the presence of God. Thence he derived the argument, that the persecutor, as being destroyed from before the Lord's presence, must needs be annihilated. This scheme is refuted by the previous observations; as also by this, that the presence (or 'face') spoken of is that of Christ returning in human nature, and not the invisible omnipresence of God as the spirit.

Our argument has thus step by step led us away from the Redeemer's sentence on 'the Goats,' or the condemned of the Gentiles: to them we now return.

But the Saviour's words are so definite, as to require some further observations.

"Depart from me ye *cursed,* into (the) everlasting fire, *prepared for the devil and his angels.*"

One of the principal opponents, in the course of his argument, says, 'If man be immortal, I shall feel bound to accept eternal torment as the teaching of Scripture.'

On this point I shall have somewhat further to say. But putting aside man—Is not Satan—are not his angels, as being spirits, immortal? What is death, but untying the bond which unites body and soul? How can death take place in a nature which has no body? but is spirit alone? It follows, then, from that, and from the eternity of the fire prepared for him, that eternal torment is proved by the New Testament. It is asserted expressly of Satan in Rev. xx, 10. "The devil that deceived them was cast into the lake of fire where the Beast and the False Prophet are, and they *shall be tormented day and night for ever and ever*:"*

He who would rescue from the justice of God the lost of mankind, must rescue also the devil and his

* I will consider presently Dr. Leask's observations on this text.

angels. This is the especial difficulty of the annihilationist theory. For their proposition is, that man is not by nature possessed of endless existence; and therefore the wrath of God must after a time come to an end. But what say you, friend, about Satan and his angels? Can angels die? Scripture supposes that they cannot: Heb. ii, 9. How then is Satan to escape an eternity of torment in fire? For "torment" is prepared for him and his angels: Matt. viii, 29; Mark v, 7; Luke viii, 28, 31.

But if Satan's lot be everlasting misery, such is the lot also of the False Christ, and of the False Prophet who are so closely associated with him: Rev. xx, 10. Now if these two men are condemned to a like eternity of torment with him, the case is proved, as regards the principle. Here is everlasting misery for some of mankind. The fourteenth of Revelation describes in nearly the same terms the eternal lot of those deceived by the False Christ and his coadjutor. Moreover, in the passage of Matthew xxv, the lot of the lost of the Gentiles is declared to be bound up with that of Satan. They are with him to be partakers of "the eternal fire,"* and the "eternal punishment."

"Depart ye *curse*." What is meant by a curse when absolute, as here?

The leading ideas seem two.

1. As to the *person cursed*. He is regarded as entirely vile, worthless, hateful, beyond recovery wicked.

2. As regards the *person cursing*. The cursed one is by him shut off from good, shut up to evil of every kind, devoted to vengeance, as deserving full wrath and hatred.

The curse is here pronounced upon a *person*, not upon his special *acts*: Deut. xxvii, 14—26. While there is hope, there is to be measured retribution, and the person of the guilty is not declared vile. This we

* Three articles in the Greek emphasize the eternity of the fire: "*the fire, the eternal, the prepared.*"

have seen in the case of an Israelite's pardonable offence. He was not to be stricken more than forty times; "lest thy *brother* seem *vile* to thee:" Deut. xxv, 3. But when the curse is pronounced, he is declared utterly vile, beyond recovery evil. The feelings of him who curses are drawn out in Deuteronomy vii, 25, 26. "The graven images of their gods shall ye burn with fire: thou shalt not desire the silver or gold that is on them, nor take it to thee, lest thou be snared therein; for it is an *abomination to the Lord thy God*. Neither shalt thou bring an *abomination into thine house, lest thou be a cursed thing like it: but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing.*" Here God's hatred of idolatry is shown; and His people are warned not to touch it, lest they should partake of the Lord's infinite displeasure against it. For that would attach to all that identified themselves with it. Thus Achan brought the Lord's wrath on himself and his family: Josh. vi, 17—26.

The law carries a curse for all who break but one point of it. And so penetrating and clinging is the curse, that none can get free therefrom but by the Saviour's undergoing it for him. "Christ redeemed us from the *curse of the law being made a curse for us.*"

But the Gospel also carries a curse against those who deprave it, and those who reject it. To preach another Gospel is to bring one's self under the curse of God: Gal. i, 8, 9. To reject the love of Jesus is also to expose one's self to the curse. "If any love not the Lord Jesus Christ let him be anathema (*accursed.*) Maran-atha." ['The Lord is coming'—to execute wrath.]

Now in the case before us Jesus is the Judge, and He, knowing all perfectly, pronounces these sinners utterly vile. They are beyond recovery evil, devoted to just vengeance, the objects of His righteous abhorrence. This, then, must abide, as long as the wickedness of the wicked abides. It is as irreversible as the

blessing on the blessed. But the blessing on the blest is for ever : the curse then upon the guilty is for ever also. Now annihilation would take the cursed out from under the curse. *Nothing* cannot be an object of vengeance, or of displeasure, any more than it can be a vessel of wickedness. Now "heaven and earth shall pass away ; but *my words shall not pass away.*"

"*Depart into the fire, the eternal, the prepared for the devil and his angels.*" This is a close translation of the Saviour's words. With three articles He attracts our notice to the fire of wrath, the terrible expression of God's endless hatred of the impenitent sinner. The fire is "eternal." The fires which men kindle soon go out ; they allow them to do so. They do not want them ordinarily during the night. But this is "unquenchable fire."

One indeed dares to say :—

"Whilst fire is the medium of destruction, *it does not burn eternally (m.e.)* ; but *even if it were possible to admit the eternity of the fire*, it is not with that we are concerned, but with those who are subjected to its power."—Goodwyn's *Truth and Tradition*, p. 45.

Here Scripture is openly denied. He who will not allow that God can keep up fire for ever is an unbeliever. But we add, that the argument is equally concerned with the instrument of punishment, and with the resulting infliction on the lost. Scripture asserts, that the lost go into 'the eternal fire,' and in the fire suffer 'eternal punishment.' Take the lost out of the fire, or quench the fire, and you make void the Judge's words.

They will indeed suffer awful loss of blessing ; but what the Lord here speaks of is positive infliction of pain. "*Depart into the eternal fire.*" "And these shall go away *into everlasting punishment.*"

But to return. The fire is eternal, eternal is its action too on the lost.

God kindles it : God will sustain it. Of this a type

was given of old under the Law. Jehovah commanded that the fire upon His altar of burnt-offering should never be allowed to die out. His priests were to see to it, that sufficient fuel was laid upon the altar to burn all night, while they slept : Lev. vi, 9—13. It was a type of the everduring attribute of His justice ; and of the fires of hell, the eternal expression of that justice. How it will be carried out at last—the awful reality outdoing the ancient shadow—we see in Rev. xiv. For the victims in the fire are the sinners of mankind.

The fire is literal ; it has a place assigned it. Its name is "Gehenna of fire," of fire "unquenchable," a "fury of fire," (*Greek*,) Heb. x, 27 ; Matt. v, 22 ; xviii, 8, 9. Into this—before the millennium begins and when the righteous shine as the sun—the living 'wicked' are cast : Matt. xiii, 40 ; Luke iii, 17 ; Matt. iii, 12 ; Mark ix, 43—45. The place of the fire of wrath is also the place of the woe of the lost. Angels shall cast into the furnace of fire the living wicked at Christ's appearing ; "*THERE shall be weeping and gnashing of teeth :*" 42. If the parable of the Dragnet refer to the same judgment of the Sheep and Goats, which I suppose is the case,* then it confirms the description of the awful doom of the lost. They shall be cast "*into the furnace of fire : there shall be weeping and gnashing of teeth :*" 50. There is no word concerning the fire's annihilation of them.

Pain is the punishment pronounced by the Judge ; the fire the element of it. The activity of fire produces torment : the torment is the destruction. From this eternal destruction the smoke of torment ascends for ever : Rev. xiv, 9—11.

Put together now the two descriptions.

"Depart ye cursed, into the *everlasting fire.*"

"These shall go away into *everlasting punishment :*"

* See my "*Prophecy on Olivet*," and "*Unexplained Parables of Matthew xiii.*"

and the proof of eternal misery is irresistible. Writers on the other side sever the two testimonies. But it is their mutual interlacing which so sustains the argument. It shuts up all escape by annihilation. The "eternal *punishment*" is "the eternal *fire*." Fire is the element of the punishment. To a being like man to be set in ordinary fire is to be in misery. To be fixed in eternal punishment in God's eternal fire is to exist in endless misery. The sentence bears—"Depart *into the fire*." The execution answers—"They shall go away *into eternal punishment*." The punishment begins with being in the fire, and can cease only by the fire being put out, or by withdrawing the lost therefrom. But you cannot put out the fire. It is "eternal" with a proper eternity. You cannot take the culprit out of the fire. He is to go *into* it as his punishment. "He shall have his portion *in the lake* which burns with fire and brimstone." "*There* shall be weeping and gnashing of teeth." You cannot make the punishment cease. It is "*everlasting punishment*." If you reduce the man to nothing in the fire, both the curse and the punishment cease. *Nothing* cannot be punished: cannot be cursed. As surely as the *fire* is "eternal," and the *punishment* "eternal," so surely the existence and the misery of the damned must be for ever.

By the sentence of the Judge, the *instrument* of woe is eternal, and the *effect*—the punishment, is eternal too. Take away the consciousness of the guilty, and you end the punishment. This is illustrated for us by the history of Shadrach, Meshach, and Abednego. The exasperated master of the world bade the mighty men of his army cast the three Hebrews who refused the king's idolatry, into the furnace of fire. The God of heaven, while allowing the execution of the sentence on his servants, took away the terror of the threat by taking away the fire's devouring power, even while the confessors were in the midst of the furnace. It was to them no punishment, for their bonds only were loosed;

and they walked unhurt amidst the flames with the Son of God. Hereupon the king sensible of his sin, and repentant, bade the servants of the Most High come forth out of the fire. Then the very semblance of disgrace and punishment was over.

But the reverse of this will take effect on idolaters and sinners in general. The Lord will cast sinners into His furnace of fire of peculiar power. *There* they are to dwell; who can bring them out? *There* they are to abide; long as sin dwells in them, long as the sentence of the Judge abides. *There* they are to experience the terrors of the God whom they have refused to own. The Most High will not recal His sentence: His truth as well as His justice demands their endless woe. Vainly does man devise deliverance for the foes of God! To be cast into the fire is the sentence of justice. To come out of the fire were the ending of the sentence of justice, the beginning of mercy. To be as though they had never been would be to the tormented sinner a good, not an evil; and a good never to be attained.

On this one passage,* then, I would be content to rest the question of the eternal misery of the lost. The Judge's sentence is "*everlasting punishment*," "*in everlasting fire*."

The evasion devised by our opponents is "eternal punishment" out of the fire. But this is to annul the Judge's sentence. Even then if we were to grant, that annihilation is punishment, their cause is wrecked. But annihilation is not punishment, much less is it *the* punishment here pronounced by the King of kings.

Lastly, set side by side the two intimations of our Lord's closing words. "These shall go away into *everlasting punishment*; but the righteous into *life everlasting*." Now whatever duration we assign to the "life" on the one side, we must assign to the "punishment" on the other; for both are described by the

* Matthew xxv, 31—46.

same word : (though our translators render 'eternal' in the one case, and 'everlasting' in the other.) It is, then, only the prompting of an uncandid and partial heart which can construe the "life" as eternal happiness in its full sense, but the "punishment" as woe coming to an end. If "eternal life" be endless existence in joy : eternal punishment in fire, is everlasting existence in misery. Suppose we read—'The judge awarded to the defendant *sixty* lashes each week for the period of *sixty* weeks, and to the plaintiff *sixty* pieces of silver,'—what would you think of him who should propose to take strictly the *sixty*, as regards the pieces of silver ; while he explained away the *other two sixties* ?

As the one 'everlasting' shuts out from the saved all fear, for 'tis "everlasting *life* ;" so the other 'everlasting' shuts out from the lost all hope ; for 'tis "*everlasting fire*," and "*everlasting punishment*" in it. How clearly is it shown that the present crusade is that of the heart by the fact, that men are content with the one 'everlasting' of the parable, and doubt not of the *endless joy of the saved*. But they will break their way at all events through the two 'everlastings,' wherewith Jesus hath fenced in the awful *doom of the wicked* ! *

How is it, that they who complain of the orthodox for taking unusual senses of words, will not accept the

* This reminds me of a little incident in the life of Whitfield. "Saturday, May 20th, went once more to see Tomo Chachi, and hearing his nephew Toanoowee was there, who could talk English. I then asked him, whether he believed a *heaven* ? He answered, Yes ! I then asked whether he believed a *hell* ? and described it by pointing to the fire. He replied, No ! From which we may easily gather, how natural it is to all mankind to believe there is a place of happiness, because they wish it may be so ; and on the contrary, how 'averse they are to believe a place of torment, because they wish it may not be so. But God is true and just, and as sure as the righteous shall go into everlasting happiness, so the impenitently wicked shall go into everlasting punishment." *Whitfield's Journals*, p. 87.

usual sense of 'eternal?' 'Oh, but in the Old Testament it often means a limited time.' Suppose we grant it : it is not so at least in the New Testament : and on *this* our arguments about eternity are founded. Why go back to the times of little light, when the light of truth shines so clearly in the Gospel revealed by the Son come out of the Father's bosom ?

Let us look at another suggested evasion.

Shall God, as some propose, make the fire eternal while the lost are no longer in it ? This would not only undo the Judge's sentence on His foes, but be a mockery.

What would you think of a judge who should sentence a criminal to a thousand lashes, and remove him at the fiftieth ! directing the rest of the lashes to be struck upon the whipping-post ?

In this passage is to be found no 'destroy,' 'destruction,' or 'death,' with which many are satisfied, as if they proved annihilation. Christ has carefully removed the word 'death,' where one might have expected it as the natural contrast to 'life.' 'These shall go away into everlasting *life* ;' why not, 'the rest into everlasting *death* ?' Because the Lord would provide against the perversion which He foresaw.

Some would make 'punishment' not to mean 'torment ;' and try to get the Greek word to sustain them. But in vain. For this is 'everlasting punishment' *in* "everlasting *fire*." And how can that be without torment ? Beside the Greek word signifies all kinds of punishment ; among the rest, torment ; as the Life of Artaxerxes by Plutarch, chap. 15, proves.

'But if the bodies be ever burning and never annihilated or reduced to ashes, you suppose a continual miracle !' And what then ? How shall the bodies of the saved shine as the sun, and last for ever without the same Almighty power ?

That the punishment is not annihilation, even when the wicked are said to be destroyed, will be shown in the next chapter.

The scheme of our opponents consists in adopting two forms, and two periods, of punishment.

1. There is one punishment with *suffering* which is temporary; another *without* suffering, which is for ever. But this cannot be. Punishment of God's foes without their suffering is a thought unknown to Scripture or to reason. And whatever may be thought of the general argument, but one punishment is decreed in this case by the Judge. 'Go from me,' says He, '*into the eternal fire.*' "And these shall go away *into eternal punishment.*" To go into the eternal fire is to go into the eternal punishment decreed by the King. To come out of the fire is to come out of the punishment decreed: whether the fire be eternal or not. Even if a punishment outside the fire could be contrived; it would be a new punishment, annulling the one previously pronounced by the King. Annihilation takes out of the fire, and so ends both the curse and the punishment sentenced by the Judge. The Judge's punishment will continue as long as the fire, and as long as the lost are in it. According to His sentence both of these things are eternal. This theory then inserts a departure *out* of the fire, which makes void the sentence—'*eternal departure into the fire.*' End the fire, and the Judge's sentence ends. End the continuance of the guilty in the fire, and whether the fire be eternal or not, in like manner the Judge's sentence is ended. To be cast into the fire, and to be in the fire was Nebuchadnezzar's sentence against the three Hebrews. Their coming out of the fire was the end of the king's sentence. Will God recal His sentence as the king of Babylon did his? If He do not, the guilty suffer in fire for ever. End the continuance of the lost in the fire, while the fire continues evermore, and you get a manifest absurdity,—an eternal fire kindled to produce temporary woe! If the punishment is an eternal abiding in eternal fire, the case is proved. There is no room here for a theory, which where it allows suffering, denies its eternity; or where

it allows eternity, denies suffering. God has knit together eternity and torment, as the doom of the wicked.

In the mouth of a judge passing sentence, words of number and duration refer to the active inflictions of justice on the culprit; and not to any consequences which follow without any action or contrivance on the part of judge or executioner. If the sentence were that the criminal were to be 'racked during life,' it could not mean that the sentence would be satisfied by a day's racking, because the *effects* of that infliction would last during the man's life. So if the sentence were 'to be racked for ever,' the judge could only mean that the process of infliction was to go on without end. 'Eternal' in that connection cannot refer to results after the process is ended. The judge and executioner concern themselves with the processes of active justice, and not with the passive effects after the infliction has ceased.

The Judge's sentence is eternal punishment in eternal fire. Man's device to annul this is, temporary punishment in the fire, eternal unconsciousness outside the fire. Who would have thought that any professing to believe Scripture could say, that the punishment is not eternal *in respect of the suffering in fire*, and under the curse; but that the eternity respects the *cessation* of both *fire* and *curse* to the guilty? Sure I am, that no ingenuity can extract out of the Judge's words, temporary misery in fire, and eternal insensibility out of it.

2. Again, that there shall be *degrees* of suffering among the lost according to their works, is Scripture doctrine, and is allowed by opponents. Grant now the proper eternity of these degrees of woe, and the doctrine of the eternal misery of the lost is proved.

If on the other hand, you say—'No: the differences of sin are met by corresponding periods of suffering before annihilation is inflicted.' *Then annihilation is not your punishment*; it ends ere annihilation comes;

it really is temporary. You give, then, to 'punishment' its true sense of suffering. But you have withdrawn secretly the proper eternity of the words 'eternal punishment.' *If on the other hand, annihilation be your punishment, then no previous misery is so.* If annihilation be punishment, it must be the effect of justice still unexhausted. Justice can exact no more. Then punishment is ended, before annihilation begins; and annihilation is no punishment, for it does not spring from wrath. It is the cessation of wrath! Annihilation takes place after punishment is over; then annihilation is not punishment. And then, too, all alike are visited with one and the same punishment; a punishment which admits of no degrees. For in fact, the theory has arisen out of a vain attempt to retain Scripture terms concerning the misery of them, the misery of the lost, while emptying terrible meaning. It is an attempt to admit suffering as implied in the punishment of the lost, while at the same time denying its eternity; or to admit eternity proper, at the same time denying that suffering is implied in punishment.

If there be eternal punishment, there must also be endless degrees of it to answer to corresponding differences of guilt. And if so, annihilation, with its simple unconsciousness for all the guilty, cannot be admitted.

3. If the punishment be 'eternal,' there can be no exhausting it, no getting free of its amount of misery. If there be a coming out of the misery, the punishment is not eternal. Unconsciousness is not punishment; is not misery; it is not proof of the wrath of God. That might be sent on innocent beings without any imputation of injustice. The wrath of God is to be seen only in suffering. The more terrible the suffering, the greater the proof of wrath, the greater the terror struck into beholders. The eternal punishment then of the guilty cannot be the unconsciousness of annihilation. Take away suffering from the guilty, and you remove the visible proof of God's justice, you

undo His word; you undo as much as you can, the fear of the Lord.

II. We come now to the SECOND POSITIVE TEXT; or shall we not say, rather to two confirmatory texts out of the Gospel of Mark? iii, 28—30.

"Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: But he that shall blaspheme against the Holy Ghost *hath never forgiveness*, but is in danger of (guilty of) *eternal damnation*: Because they said, He hath an unclean spirit."

That is, there is one unpardonable sin: it is the deliberate act of blaspheming the Holy Spirit. There is no repentance for it on man's part; no forgiveness of it on God's.

There is a remarkable various reading here, which is probably the true one. "He is guilty of an eternal *sin*." This is adopted, on very sufficient manuscript evidence, by Lachmann, Buttmann, Alford, Tischendorf, Tregelles, and others. This is a sin then, that, once committed, abides for evermore upon the offender; and so, of course, does the wrath of God because of it.

The second passage from the same Gospel is found in chapter ix, verses 43—49:—

"And if thy hand offend thee, [cause thee to stumble,] cut it off: it is better for thee to go into *life* maimed, than having two hands to go into *hell*, [Gehenna,] into the *fire that never shall be quenched*: (44) *Where their worm dieth not, and the fire is not quenched.* (45) And if thy foot offend thee, cut it off: it is better for thee to enter halt into *life*, than having two feet to be cast into *hell*, into the *fire that never shall be quenched*: (46) *Where their worm dieth not, and the fire is not quenched.* (47) And if thine eye offend thee, pluck it out: it is better for thee to enter into the *kingdom of God* with one eye, than having two eyes to be cast into *hell fire*: [the Gehenna of fire] (48) *Where their worm dieth not, and the fire is not quenched.* (49) For every one shall be salted with fire, and every sacrifice shall be salted with salt."

In this passage there are several various readings,

which do not, however, at all destroy its force. Some manuscripts omit the 44th and 46th verses. But the same words are contained at their last occurrence in verse 48. Tregelles inserts all three occurrences in the text, but puts the 44th and 46th verses into brackets. Alford inserts them without brackets. It seems easier to understand their omission, than their insertion.

All confess that our Lord is referring to a passage of Isaiah. Isa. lxvi, 22—24. And it is granted that the name Gehenna, which is rightly translated "hell," or the final place of torment of the lost, is derived from the Old Testament expression, "the valley of Hinnom." But, as used in the New Testament, it intends the eternal place of the lost; which exists as "the lake of fire," long after earth has ceased to be.

But opponents say, 'The scene depicted in Isaiah relates to 'carcases,' v. 24; therefore there is no suffering.' I am not sure of that. If it refer, as I suppose it does, to the followers of the great false Christ, who rises up just before our Lord's appearing, then the description of Isaiah is only another view of Rev. xiv, 9—11. And there the torment of living offenders is asserted. (Compare also Isa. lxv, 13—16; lxvi, 6.) Again, if Jesus were in Mark speaking of an effect to take place on dead bodies, it would not be at all terrible to those who felt neither the fire nor the worm. Whereas our Lord is heightening, as far as He can, (and that while speaking to *believers*,) the terrors of the wrath of God, as endured in hell fire.

Nor is Isaiah speaking of something long ago past, which seem the idea of some. You have but to read the chapter to see that the whole is future, and depends on the second advent of Jesus. Vainly, therefore, would any do away with the unquenchableness of the fires of hell, by asserting, that they too are to cease, like other fires. Nor is Jesus speaking of something natural, of fires kindled by men to burn dead bodies, and of the natural breeding of worms in dead carcases. *Both fire and worm coexist in the case of*

the same body, which could not be the case by nature. The fire would kill the worm of nature; here it lives in the fire, and cannot die. Jesus' words, then, are as far as possible from Mr. Constable's idea, that "Hell is here set forth as the final clearance of God's world, by the utter consumption of the remains of the wicked."

Look, reader!

"For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord. And they shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched: and they shall be an abhorring to all flesh."

1. Here it is certain, that both fire and worm are literal: they are to be objects of sight to all nations, which would not be the case if they were the inward gnawings of conscience.

2. Secondly—How long are these carcases to abide? Long as the nations of earth shall go up to Jerusalem to worship Christ. How long will that be? A thousand years! They are designed to teach the nations the awfulness of sin, the terribleness of Jehovah. Yea, they are to abide, as truly as the new heavens and the new earth. While the blessings on Israel and the nations are to discover God's mercy on His worshippers; the scene in Gehinnom is to present His terrors to His foes. The teaching of the passage is distinctly the perpetuation of the punishment, with a view to the enforcing on all hearts the fear of the Lord. Here is abiding wrath; God will keep up the fire, and sustain the worm. Long as the worship foretold shall continue, so shall this spectacle of judgment!

But to pass from Isaiah's description to our Lord's. While Isaiah refers to this world, Jesus' description takes in eternity. For it is expressly a description of "hell-fire," or of the eternal lake of fire. As the saved

are fixed for ever in "the kingdom of God," whether millennial or eternal; so are the lost cast into "the fire never quenched."

Some speak of 'dying' in hell. The thing is impossible. After resurrection, death, or the separation of soul and body, cannot take place. "It is appointed unto men *once to die*, and after this, judgment." Now after the final judgment death is swallowed up in resurrection, even in the case of the lost: 1 Cor. xv, 21, 22. And every one of the lost "shall be *salted with fire*." That is, 'As salt on earth preserves meat, so will the fire of Gehenna not annihilate, but preserve the lost. The fire of Gehenna will, in this awful respect, be unlike our *fires*, and like our *salt*.'

How terribly distinct is that word, "*their worm*!" not merely "the worm," as it is ordinarily said. It is a worm which fastens on them, belongs to them, abides with them. It is eternal as the sinner on which it preys, and the fire in which it lives. Shall we say that the man, after ages of woe, ceases to exist? But it is expressly said, "the worm does not end." (*Greek.*) Now if the instrument of punishment exists for ever, while the culprit is withdrawn, and ceases to be, you have God counteracting His own sentence. He retains in existence the lash, but the felon that is to receive the blows, He has removed! The fire is ever active; but he who was to be suffering in it has been by Himself removed! So then the scheme of the Annihilationists is quite contrary to the teaching of Christ. Christ's sentence casts into fire, and delivers over to the worm: these take out of the place and range of both.

III. For the THIRD TEXT take John iii, 36:—

"He that believeth on the Son hath everlasting life; and *he that believeth not the Son shall not see life*; BUT THE WRATH OF GOD ABIDETH ON HIM."

In these words we have the portion of the believer, "eternal life." This is not endless existence alone,

but endless bliss. And that bliss is already begun: though we are "waiting for the adoption, the redemption of our body." The doom of the unbeliever is also equally clear: it is stated, both positively and negatively. Negatively—"he shall not see *life*." But he does see *existence*, he will see existence, for he is raised from the dead. Life then is more than existence: it is blissful existence. Positively—"the wrath of God abideth on him." *Already that wrath is upon him, because of his unbelief.* It will be upon him after death; for his character as an unbeliever is an abiding one. It will continue on him as long as he continues in his sin; that is, for ever. It "abides on him." That is, *the person on whom the wrath is now, continues to exist.* Wrath cannot rest on that which is not. Wrath will be ever called up, not only by his *deeds*, but by his *character*. As then God's wrath abides without a break on the unbeliever, the unbeliever will not cease to exist.

Yet with these clear words before him, one can say,

"Life (*ζωή*) is the boon; *not life*, or *no life* is the curse." (*m.i.*)

This is really to forge Scripture; not to submit to it.

"The utmost expression of God's wrath is *death*. He "can destroy both body and soul (*ψυχή*) in 'hell.'"

This again is not true. Torment in fire and brimstone is the full expression of God's wrath: Rev. xiv, xx. The destruction of soul and body is not the annihilation of their substance, but their maintenance in misery, as the next chapter will show.

IV. The FOURTH TEXT on which I rest is Jude 7.

In the former verses the apostle informs us, that in the latter days many will deny God's justice and lordship, or His right of disposing His creatures as seems best to His glory. Hence he combats this error with well-known facts.

1. Israel, the chosen people of God, first left the land of Egypt in faith, in faith crossing the Red Sea : Heb. xi, 28, 29. But when they disbelieved the Most High,* and would not enter the land, He cut them off in the wilderness, or "destroyed" them. Does destruction here signify reducing to nought? By no means! Moses was one of the 'destroyed' for unbelief. "And the Lord spake unto Moses and Aaron, *Because ye believed me not to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them :*" Num. xx, 12; xxvii, 12—14; Deut. i, 37; iii, 24—27. Did Moses so cut off cease to exist? Far from it! He appeared, body and soul reunited, on the Mount of Transfiguration : Matt. xvii.

2. A party of the angels, whose corporate body is generally called "the sons of God," (Job xxxviii, 7,) left the government† God had assigned them, and their abode, the heaven, to dwell upon the earth. These were cut off at the flood : Gen. vi. After their removal from earth the Lord consigned them, for their sin, to perpetual imprisonment in darkness and chains, till the day of Christ's appearing and judgment.

Then comes Jude's third instance :—

"Even as Sodom and Gomorrha, and the cities about them, after the same manner with these,‡ (the angels) giving themselves over to fornication, and going after strange (another) flesh, *are set forth for an example, suffering the vengeance of eternal fire.*"

What is the natural and general sense of these words? That which is given by Scott.

* I suppose that the true reading in ver. 5 is 'Jesus.' 'Jesus having saved a people out of the land of Egypt, afterward destroyed the non-believers.'

† Αρχη. Never 'first estate.'

‡ Our translation omits the word *τούτοις*—"with these."

"In like manner the inhabitants of Sodom and Gomorrah and the adjacent cities, who were favoured with a most fruitful country, and with great prosperity ; when after the manner of apostate angels they daringly rebelled against God had been exhibited as an example of divine vengeance to the whole earth in the destruction of their cities, and all that was in them, by fire from heaven so that it became a visible emblem of the eternal fire of hell, into which* that judgment swept the souls of such as died in their sins."

Matthew Henry's Continuator gives the sense thus :—

"These lusts consumed the Sodomites with fire from heaven, and they are now suffering the vengeance of eternal fire ; therefore take heed, imitate not their sins, lest the same plagues overtake you as did them."

The apostle speaks of the men of Sodom as suffering in his day the just vengeance of God. They had been suffering it for ages before, they will suffer it evermore. The vengeance of God is eternal ; eternal fire is its expression. Wrath on God's part, suffering on theirs, go on for ever.

How then do Annihilationists seek to silence this passage? They make two false assumptions :

(1.) 'This is spoken of the *cities* : the houses as distinct from the inhabitants.'

(2.) 'The 'eternal fire' means the fires which consumed up these towns ; fires which ceased to burn some three thousand years ago !'

Take the words of General Goodwyn :—

"Both the apostles Peter and Jude declare, that the 'turning of the cities of Sodom and Gomorrah into *ashes*' is set forth 'for an example unto them that hereafter should live ungodly.' Thus by such language *in reference to the future*, we understand that the ungodly persons, together with the cities, *are 'suffering the vengeance of eternal fire :'*" 2 Pet. ii, 6 ; Jude 7. (*m.i.*)

* This word is a mistake. The Sodomites are as yet in Hades only.

Is it not a strong presumption against an exposition when the expounder talks nonsense? Does the General mean, that ungodly men not yet born, as well as the destroyed cities of Sodom and Gomorrah, are now suffering eternal fire? Or does he mean, that the men of Sodom and their cities are already being tormented in a fire not yet kindled?

He proceeds:—

“But this fire not having been quenched, but exhausted itself ages ago, we are shut up to the conclusion, that it is the enduring moral effect of ‘vengeance’ that is set forth by the word eternal.”

What does this mean? They are “suffering the vengeance of eternal fire” does not intend eternal fire, or eternal vengeance, but the eternal moral effect. Jude ought to have expressed himself very differently, if he meant anything like this. On whom, too, the eternal moral effect is wrought, has yet to be told us.

But is the “eternal fire” eternal? ‘Oh no, it burned itself out ages ago!’ How then does God call that fire ‘eternal’ which did not last a week? This is not to expound the Scripture, but to contradict it. If the fire of which Jude speaks be eternal, it is certain that it cannot mean the temporary fire which consumed Sodom and Gomorrah.

What this passage does state is, that because of their sins the men of Sodom were and are suffering a fire which is eternal, and the expression of God’s wrath. Now as they are not on earth, but spirits below in Hadees, the fire is there too.

It is evident, at a glance, that this interpretation is mere evasion, which cannot stand the testimony of God. The apostle is warning sinners of the doom of their sins. He had exhibited two instances, in which for less sins God had smitten the *persons* of transgressors with punishment. Does he now tell us of wrath falling only on the *houses* and *fields* of the transgressors?

He is proving the Lord to be a God of justice, and of wrath against *sin*. Was it then the houses of Sodom that gave themselves up to fornication? Did the buildings go after strange flesh? Are those houses and fields still on fire? As it was men who committed the sins, it is men who are at this hour “*suffering* (or, if you please, ‘*undergoing*’) *the vengeance of eternal fire.*” To this Peter adds his testimony. If God “turning the cities of Sodom and of Gomorrah into ashes, condemned them with an overthrow, *making them an ensample unto those that should after live ungodly*, and delivered just Lot, vexed with the filthy conversation (conduct) of the wicked the Lord knoweth how to deliver the godly out of temptations, and to *reserve the unjust under punishment (Greek) unto the day of judgment, but chiefly them that walk after the flesh in the lust of uncleanness, and despise government.*” 2 Pet. ii, 6—10.

The punishment of these sinners began before death; and has continued in a sorer form ever since. After being judged at the resurrection of the dead, they will be sentenced to the eternal lake of fire.

But an objection has been started by an opponent.

‘It can’t mean that the souls of the men of Sodom are now enduring God’s wrath in Hadees, because the example must be one visible to the ungodly.’

Does he mean that the example has no force, unless it were set before the eyes of each individual? If it meant this, the instance would not affect one in a million. Doubtless the reference is to God’s well-known history in Genesis, of that awful judgment. But besides that, there is the Spirit’s testimony to a truth beyond what was known to Moses; that these offenders, together with angels who sinned in a like fashion, are now suffering punishment at the hands of God, and awaiting the day of justice. This instance is the more terrible proof of the justice of God, because the stroke was dealt before law was given; when there was only the conscience to witness to the awfulness of the sin. The more awful the

judgment, the more was it to the apostle's purpose ; the more mighty to alarm the transgressor.

"*Suffering the vengeance of eternal fire.*" This cannot be said of the walls of Sodom. Then it must refer to the inhabitants of that city.

How could the word "eternal" be truly applied to the fire that consumed Sodom? (1) As falling on the city, it ceased to flame in a day. When Abraham the next day looked toward the cities of the plain, the smoke went up as the smoke of a great furnace: Gen. xix. (2.) As descending on the citizens, its powers of death were exhausted in a couple of hours. Where then is the eternity of the fire? But if God be true, the fire is eternal; and they, the departed citizens, are still suffering it, and will suffer it for evermore.

This theory of opponents then stands in violent opposition to God's statements.

It is wrong (1) in regard of the *objects* of vengeance; it is the *citizens*, not the *cities*. (2.) In regard of the *time*, opponents would declare it *past*; God speaks of it as *burning at this moment*. (3.) In regard of the *fire's duration*, they make it temporary; Scripture asserts it to be "eternal."

Some talk of the eternal misery of the lost as being 'useless wrath.' This is blasphemy. It is also untrue: it is useful to the creatures of God, as preserving them from like sin by a view of the dreadfulness of the justice of the Lord. "They are set forth as an example." This is voted to be foolish now by many: but it is a part of the wisdom of God. He asserts the deterring power of visible punishment; and all feel it, though the more hardened may not be restrained from sin thereby. In the law of Moses the Lord promises that the execution of His sternest penalties shall be beneficial to His people.

(1.) If a false witness arose to bring accusation against an Israelite, and the falsehood of the accusation were, after impartial investigation, proved; the false accuser was himself to be subjected to the pains and

penalties which would have attached to the accused, had the charge been true.

"Then shall ye do unto him as he had thought to have done unto his brother: *so shalt thou put away the evil from among you. And those which remain shall hear and fear, and shall henceforth commit no more any such evil among you. AND THINE EYE SHALL NOT PITY: but life shall go for life, eye for eye, tooth for tooth, hand for hand, foot for foot;*" Deut. xix, 15—21.

"*Thine eye shall not pity.*" God foresaw that men would oft lean in their compassion toward the criminal, to the hindering, or entire setting aside, of justice. It is so now: the murderer is more pitied in his undergoing the law's penalty, than the man barbarously slain, or the widow and the fatherless. Indignation against crime is nearly still; pity for its victims very feeble.

But there is a case mentioned in the Law still more severe.

"If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them: then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, 'This our son is stubborn and rebellious. he will not obey our voice; he is a glutton, and a drunkard.' *And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear and fear:*" Deut. xxi, 18—21.

We proceed next to the TESTIMONY OF THE APOCALYPSE.

This is of the utmost moment in this controversy, as being of itself decisive. But God and man are of opposite minds about this book. The Father considers His giving of this prophecy as an act of great goodness on His part: and Christians are especially blessed, by the Lord's own testimony, who will read, hear, and keep it: i, 1. It is the last written revelation upon

the things that are to come ; and more clear and precise than any previous one, both as it regards the final sin of Satan and of men, and the pains and penalties which a just God has decreed against them.

But most Christians, especially upon this topic, labour to set aside its oracles. It is a 'book of symbols,' an 'allegory,' 'abounds in highly coloured, highly figurative tableaux.' Now it is not denied that there are symbols in the book : but as I reckon, there are but twenty-eight in it all ; and out of that number there are fourteen which are explained. But it is mainly not an allegory, but a *revelation*. It has been darkened by men's supposing it a book covered with a veil : and accordingly one finds books entitled, 'The *Unveiling* of the *Revelation*,' and so on. But God calls the book itself 'THE UNVEILING:' the word 'Apocalypse' signifying 'the taking off a covering !' If it be veiled then, it is so to those who *put a veil on* where God has *taken one off* !*

Again, Christians have darkened it by declaring it to be 'a history of the Church ;' whereas Jesus assures us, that the prophetic part is not to *begin, till the Church is no longer recognized* : i, 19 ; iv, 1. Now if so, it is a book which foretells a series of miraculous plagues upon the living sinners of mankind in a day near at hand.

Its specific bearing upon the questions now in controversy is very remarkable. First, in regard of its terms. (1.) John, in his Gospel, freely uses the word ordinarily translated 'destroy : ' in the Apocalypse he uses it not once.† Instead of this, he uses the word which is more obnoxious to our opponents than any other : '*torment*.' He applies it, too, in the most clear and stringent way. Lest any should say, 'it does not mean intense pain,' he describes it by apply-

* See '*The Apocalypse Expounded by Scripture*.' Fletcher, Norwich.

† He twice uses the word 'Destruction'—(we render it 'Perdition,') as the name of the final abode of the lost.

ing the word to the pains of parturition, and the pain inflicted by a scorpion : xii, 2 ; ix, 5. He represents God as sending this severity of pain at first as corrective, and as temporary. The locust-scorpions of chap. nine torment sinners for five months : ix, 5. The Two Witness-Prophets torment the sinful for 1260 days : xi, 10. But when these inflictions avail not to produce repentance, then the doom of the lost is declared to be *eternal torment* : xiv, 10, 11 ; xx, 10. The previous temporary infliction of pain then gives the most vivid assurance, that 'eternal' means that which has no limit of time.

There is also another very remarkable peculiarity.* (2.) In his Gospel, John freely uses the word 'eternal.' (*αιωνιος*.) In his Apocalypse only once ; and in a passage relating to good news of God. But when declaring the doom of the lost, and the bliss of the saved, he employs, to mark the eternity, expressions the strongest which could be used, and applies them to the duration of the Lord Himself. (*εις τους αιωνας των αιωνων*.)

Many translate this,—“unto ages of ages :” but that is a very imperfect rendering. The two articles give the expression great definiteness. It is not 'unto ages of ages' indefinitely, but 'unto (all) the endless ages of eternity.' The articles are definite ; they suppose that in the coming eternity there will be portions of time known to God, marked off from others, and succeeding one another in regular course,

* The Apocalypse is closely knit with the Old Testament in facts and words. For instance, Mr. White finds, that “killed with death” denotes absolute extinction of the wicked : p. 36. But this is spoken only of the children of the wife of the chief pastor of Thyatira : ii. 23. And “Death” means both in the Old Testament and New—‘pestilence :’ Ex. v, 3 ; ix, 15, &c. (Heb. *דבר*.) And so in Revelation “His name that sat on it was ‘Pestilence :’” vi, 8. “To kill with sword, and with hunger, and with *death* (pestilence,) and with the (wild) beasts of the earth.” See also Ez. vi, 11, 12 ; xiv, 19—21.

according to His counsels. The articles, moreover, have here their '*inclusive power* ; (*Middleton's Greek Article*, p. 41,) that is, they *embrace all the ages that may unfold themselves in eternity*. The wicked are to suffer for *all the ages upon ages bound up in the idea of eternity*.

V. Take, then, now as the FIFTH TEXT, Rev. xiv, 9-11.

"And the third angel followed them, saying with a loud voice, 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; and he shall be tormented with fire and brimstone in the presence of holy angels, and in the presence of the Lamb ; and the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.'"

This is a warning given by an angel of God to men. There is one figure in this passage, and the False Christ is called a 'Wild Beast : ' the rest is literal. It is divided into five parts ; the first defines the *sin*, the other portions, God's punishment.

1. THE SIN.

1. "If any worshippeth the Wild Beast and his image, and receiveth his mark on his forehead or on his hand."

Who then is the Wild Beast ? This may be answered, by inquiring—Who is "the Lamb ?" The Lamb is Jesus, the true Christ. The Wild Beast, His moral opposite, is the False Christ. What is "his image ?" A statue representing him : so that the worshippers adore the devil's Christ, while they refuse God's Christ, and worship idols they have made. What is his mark on forehead or hand ? A literal mark on those parts, answering to God's old mark of circumcision. The persons here sentenced then, are guilty of the highest treason, and of idolatry.

After the statement of the sin comes—

2. THE PUNISHMENT.

2. "Both he drinketh of the wine of the indignation of God, which is mixed unmixed in the cup of His wrath."

Here refers to the vials of wrath which are poured out upon the worshippers of Satan and his False Christ, while the men are yet alive upon the earth. The first is a noxious and painful ulcer ; but others follow. This drinking of the cup, then, is a figure ; but as easily understood here, as in the case of the Saviour. "The cup which my Father hath given me, shall I not *drink* it ?" Only He was submissive, though suffering for others' sins : they blaspheme, though stricken for their own.

"3. And he shall be tormented in fire and brimstone in the presence of holy angels, and in the presence of the Lamb."

Here is something beyond this life : it is not named as one of the vials. It supposes, that Christ has personally come down from heaven : as in the words of our Lord in Luke—"Those mine enemies, who would not that I should reign over them, bring hither, and slay *them before me*." But the words in Revelation refer to something after death.

These sinners have devoted themselves to the service of Satan and his Wild Beast, the False Christ, in three ways.

- (1.) By worshipping him in person.
- (2.) By adoring his likeness and statue.
- (3.) By receiving his number, or mark, on forehead, or on hand.

The last are what might be called, to use a common expression, his 'sacrament.' They are the proofs visible of devotion to this God-defying Blasphemer and Deceiver.

They shall find, then, that their god is unable to

defend them against the Christ whom they have defied and blasphemed.

3. "And the smoke of their torment goeth up for ever and ever."

While the previous sentiment seems to imply the Saviour's advent and millennial day, this extends their punishment for ever. Long as the ages of ages of eternity shall roll on, so long shall they, unchanged in wickedness, suffer. They are not annihilated. They are *in* the fire; and the effect of their being in the fire, is a perpetual smoke arising from their suffering. 'But that can't last for ever: their consuming must at length cease.' Is it beyond God's power to sustain these rebels in woe? "Ye do err, not knowing the Scriptures, nor the power of God."

4. "And they have no rest day or night who worship the Wild Beast and his image, and whoever receiveth the mark of his name."

This seems to be the immediate and the continuous effect of devotion to the False Christ. From the moment of devoting a man's self to this Deceiver by adoration of him, God takes away rest, both by day and night. This begins while they are yet alive, and while this Deceiver's statue is set up on earth. But it is a part of the punishment which continues for ever.

'But the words "*day and night*" are destructive (say some) of your interpreting their torment as eternal. Day and night are to cease when the earth is destroyed. For twice the Scripture says of the eternal state of the saved, that there is to be 'no night:' Rev. xxi, 25; xxii, 5.'

This is a very common mistake, and it arises out of not perceiving the twofold division of the saved. There is the new *earth*, on which "the *nations*" still in flesh dwell. There is also the new *city*, in which dwell the risen from the dead. It is of the *city* that it is said, that it had "no need of the sun, neither of

the moon to shine for it," because the brightness of God and of Christ enlighten it: xxi, 23. It is of the *city* that it is written, "There shall be *no night THERE:*" 25; xxii, 5. This, then, does not deny, that both day and night take their course on the new *earth*: it says only, that the *city*, having an independent source of light, has no need of sun or moon. Nay, the tree of life in its bearing *twelve* kinds of fruit, and yielding one each *month*, proves that the new earth has both sun and moon, both day and night.

Here, then, is eternal misery; endless 'torment!' One indeed tries to get rid of the obnoxious word by declaring that it means 'testing.' "Their *testing* was as the *testing* of a *scorpion*, when he striketh a man!" The woman in heaven was "*tested* to be delivered!" What will not men say to get rid of a doctrine they dislike?

Opponents find this description a great deal too clear, and so decide that it cannot be literal. They confound Popery with the False Christ: the Scarlet Harlot with the Wild Beast that devours her.

Some deny the eternity of the torment here announced. To these we admit, that a part of the passage affects the idolaters in the present life: but the chief portion asserts the eternity of their misery after death.

VI. Take as the SIXTH TEXT Rev. xx, 10.

"The devil that deceived them was cast into the lake of fire and brimstone where the Wild Beast and False Prophet are, and they shall be tormented day and night for ever and ever."

Here are three persons condemned for their sins to eternal torment.

1. The Wild Beast or False Christ is one now in the *bottomless pit*: Rev. xvii, 8, 10, 11. When allowed to come up thence, and reign three years and a half, he blasphemeth God, asserts his own godhead,

and slays the saints : Rev. xiii. Seized at the head of his armies, by Christ, he and his False Prophet are cast into "*Destruction*," ("perdition,") or the lake of fire : xvii, 8, 11 ; xix, 20. There they remain during the thousand years. Afterward, this verse settles their eternal doom.

2. As for Satan, he is cast into 'the bottomless pit' at the beginning of the millennium, and remains in that "place of torment" during the reign of Christ. Loosed for a little season out of his prison, he tempts the nations as of old ; and succeeds in leading them to war against the Lord Jesus, and Jerusalem His capital. As utterly incorrigible, he is at length consigned to the lake of fire, in which his two chief ministers have been imprisoned during the thousand years.

But against this the distinct testimony of the Scriptures, the editor of the *Rainbow* utters his denial.

"Our correspondent's note on Rev. xx, 10, would have force, if the premise were sound ; but there are two facts against it. In the first place, our translators have no authority for the supplemental "are." There is no equivalent in the original for this word. The design of the passage is to tell us, that the devil was cast into the lake of fire, into which the beast and the False Prophet had been cast a thousand years before. "These both were cast alive into a lake of fire burning with brimstone : " xix, 20. Why 'alive,' but to suggest the terrible nature of their punishment, as compared with that of their followers, who were "slain with the sword : " *Rainbow*, 1870, p. 214.

To this I reply :—

First, even if we allow this criticism, it will not avail.

1. 'The devil was cast into the lake of fire.'
2. 'Where (were cast) the Beast and False Prophet.'
3. 'And they shall be tormented for ever and ever.'

Probably the Doctor did not look to the Greek, and was misled by supposing, that the torment referred to the devil alone. But one glance at his Greek Testament will show him his error.

Secondly, his criticism is not just. The adverb of place here found will not allow of the supplement—'were cast.' It would need a further preposition to be added, both in English and in Greek. "*Into which were cast :*" Rev. xix, 20.

Thirdly, A gap there is, which must be supplied. *Winer*, p. 607. But where the substantive verb, 'is,' 'are,' gives a good sense—as it does here—no other word is to be supplied. This the translators supply continually in other cases after 'where.' "For *where* your treasure (*is*,) there will your heart be also : " Matt. vi, 21. "For *where* the carcass (*is*) there will the eagles be gathered together : " Matt. xxiv, 28 ; Mark ii, 4 ; Luke xii, 34 ; Luke xvii, 37 ; Heb. ix, 16 ; x, 18 ; Jas. iii, 16 ; Rev. ii, 13. As a master of criticism has said, "It is a grammatical axiom, which must be true equally with respect to all languages, that elliptical words can be supplied in their proper place by all who understand the language. The only justifiable ground of any ellipsis is its being so obvious both as to word and place, that there is no need to express it. Every other ellipsis is essentially vicious." Here, then, the obvious ellipsis, is that which our translators have given.

The addition of the word 'both' (*καί*) by Tregelles confirms it. "Where are *both* the Wild Beast and the False Prophet." As the two are cast in "alive," it is clear, that they are not systems, but men.

The Doctor proceeds :—

"Secondly our esteemed brother needs no information from us respecting the meaning of the word rendered 'perdition. That it means utter and entire destruction of being is beyond question. (*m.i.*) But we are told twice in the course of a few sentences, that 'perdition,' that is, destruction is the doom of the beast : Rev. xvii, 8, 11. Instead of living a thousand years in a boiling lake of fire and sulphur, *the probability is*, that the destruction of the beast and of the False Prophet will be *instantaneous and complete.*"

The certainty is, that the False Christ and the False

Prophet are in the lake of fire all through the thousand years ; and that they, with Satan, will be tormented there for ever and ever. So says God !

1. "The devil that deceived them was cast into the lake of fire and brimstone,

2. "Where the (Wild) Beast and False Prophet(are,)

3. "And *they (the three) shall be tormented day and night for ever and ever.*"

That 'torment' cannot consist with annihilation is also certain. That 'destruction,' in case of the wicked, does not mean reduction to nothing, the next chapter will prove. The statement that the Wild Beast goes into "Destruction," must be interpreted consistently with the truth, that he is to be tormented for ever. And so it is consistent, as soon as we see that "Destruction" is the name of the lake of fire into which the lost are cast, and wherein they abide for ever. For proof of this the reader is referred to the next chapter. Lastly, how is the Doctor's view of the sense of 'perdition' a 'fact' which his correspondent knew ?

If this passage, then, is to be literally taken,—and our opponents cry out on other occasions against figurative senses,—this verse is sufficient to prove the eternal misery of two men, and of the Wicked One.

VII. As the SEVENTH TESTIMONY I would adduce Rev. xx, 12—15, and xxi, 8.

"And I saw the dead, small and great, stand before God ; and books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books, *according to their works. And whosoever was not found written in the book of life, was cast into the lake of fire.*"

"The fearful, (cowardly,) and *unbelieving*, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, *shall have their part in the lake which burneth with fire and brimstone : which is the Second Death.*"

The final judgment of the dead according to their works is here described to us ; and its result to all not

saved, is the being cast into the lake of fire. Now that is to Satan the commencement of his full and final portion in the everlasting fire prepared for him and his angels : Matt. xxv. So is it to those who are like him cast into the same lake of fire. Multitudes come out of the bottomless pit, (or "Death," as it is here named,) xx, 13, 14, only to enter into "the Second Death" as their abiding-place.* For not only are they "cast *into* the lake," but they are to have "their portion *in* the lake." But if it were their sentence to be annihilated, they would really spend eternity *out* of the lake. Besides, the Second Death "*hurts*" those included in it. And "hurt" in the Apocalypse, when applied to men, signifies "torment : " Rev. ii, 11 ; xx, 10. The locusts of the pit are forbidden to hurt the vegetable creation, "but only those men which have not the seal of God in their foreheads. And to them it was given that they should *not kill* them, but that they should be *tormented five months : and their torment was as the torment of a scorpion, when he striketh a man.*" "Their power was to *hurt* men five months : " Rev. ix, 4, 5, 10, 19. As long as this is true, there is no annihilation in the Second Death. It torments, not annihilates.

When the eternal standing of the new earth and its city are given ; after the heritage of the conqueror and his everlasting portion, comes the eternal lot of the lost : xxi, 8. There are those whose portion is within the city ; and those who, because of wickedness, are shut out of it for ever. With that we take leave of the matter : xxi, 27 ; xxii, 14, 15. "And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter

* Observe also, that while this Scripture speaks of "the book of *life*," it does not call the opposite lot "the lake of *death*," but "the lake of *fire*."

in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

In short, there are four attestations to the eternal woe of the lost.

1. In relation to the *last vials*, or the filling up of the wrath of God on living men. There it is shewn, that while the vials *begin* the wrath, there is an eternity of misery *after them*: Rev. xiv, 9—11.

2. In their relation to *time* and *eternity*. For a thousand years they are shut out from the glory of the millennial day. After the thousand years are ended, they come forth out of the First Death to be sentenced for ever to the Second: xx, 12—15.

3. In reference to the *new earth*. After the old world is burned up and passes away altogether, the wicked are presented to us as receiving their abiding heritage in the new earth, but in its lake of fire: xxi, 8.

4. They are presented to us, lastly, in relation to *the city of God*, the place of the mansions of the risen from the dead. They cannot enter these as being themselves eternally unclean: their portion is *within the lake, outside the city*: xxi, 27; xxii, 12—15.

The sentences of Christ upon the various parties named, include the doom of all the lost. In the judgment of the living Gentiles, we have the lowest cases of sin, (Matt. xxv;) in the doom of the adherents of the False Christ, and of himself and his False Prophet, we have the highest instances of sin among men: Rev. xx; xiv. All the lost alike are sentenced to eternal misery. 'But how can that be consistent with reward according to works?' By the difference of *intensity* in the punishment. Three months' imprisonment with lashes and hard labour, are more than three months' simple imprisonment.

Let us then sum up, in a few sentences, the opposition of this theory to Scripture testimony.

1. Annihilationists assert that there are *two* states of

punishment. First, that there is suffering for different periods, *not eternal*. The degrees of sin are met, not by difference of *intensity* in eternal woe, but by different *durations* of suffering.

Then comes annihilation, or *insensibility*, as the final issue; in order that there may be throughout eternity neither sin nor wrath visible.

2. The Scripture teaches, that the sufferings of the lost of every kind are *eternal*.* But that the degrees of sin are met by corresponding *intensity*† of woe, with the *same duration in all*. Scripture knows but of one kind of punishment sentenced by the Judge.

"They shall *reign for ever and ever*,"—is the promise to the saved. "*Tormented day and night for ever and ever*,"—is the doom of the lost.

Let me beg both friends and opponents to observe, that the core of the matter is the *Scripture assertion* of '*Eternal Torment*.'

Scripture asserts 'torment' to be the lot of the wicked. It is implied in Matt. xxv. The punishment of the wicked is eternal, in eternal fire. For a man to be in fire is to be in torment. It is a fire destined for Satan and his angels. Now Satan's angels expect 'torment' as their lot, and rightly: Matt. viii, 20; Mark v, 7; Luke viii, 28. And the Revelation takes its leave of Satan with the assertion, that his doom is endless torment in fire: Rev. xx, 10. The torment is the destruction: the eternal destruction is the eternal torment.

Our Lord shows us that, even before resurrection, there is 'torment' in fire for the souls of the lost: Luke xvi. Jude and Peter confirm the truth: Jude 7; 2 Pet. ii. John, in the Apocalypse, declares that temporary torment is God's sentence on the ungodly while living in the flesh: Rev. ix. He declares,

* Mark iii, 29. Matt. xxv, 41, 46. 2 Thes. i, 9. Jude 7. 2 Peter 2, 17. Jude 13. Rev. xiv, 11; xx, 10.

† Matt. x, 15; xi, 22, 24. Mark vi, 11. Luke x, 12, 14. Matt. xxiii, 14. Mark. xii, 40. Luke xx, 47.

that after this life there is eternal torment in fire for the lost: Rev. xiv; xx; xxi, 8. Paul assures us that, in the day that is to come, God will render strict justice to each according to his works; and the issue will be, "To them that are contentious, and do not obey the truth, but obey unrighteousness, *indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil.*" Rom. ii, 8, 9.

Here, then, I plant my foot. Behind this battery I pitch my camp. Till this is taken, all argument is vain. Here is eternal torment. And I have proved that 'eternal' means proper eternity. Our case is proved then. All arguing about 'destruction,' 'punishment,' 'death,' etc., are mere skirmishes. This is the key of the position. If God have decreed 'eternal torment,' this outflanks all questions about annihilation and its insensibility. If the guilty are for ever to be tormented, for ever they must be conscious. 'Torment' is the word which rules the sense of 'destruction.' The destruction God means is not annihilation, is not insensibility; but the sensations of woe. Our view alone harmonizes all the statements of Scripture; the other sets Scripture at variance with itself.

But even if you could make 'destruction' and 'punishment' to consist with non-existence,—'torment' and 'anguish' will still resist. Here, then, is a fort which must be captured, before the city of orthodoxy surrender. But from this stronghold most of the assailants recoil in dismay; as well they may. One of the most vigorous of them says in effect, 'If you entrench yourself in some four or five passages of the Apocalypse, and refused to be moved thence, I give you up as beyond my argument.' That is just my position! And I regard such words as a confession of defeat. As long as our passages so obviously affirm our doctrine, we are victorious. It would have been well for Eve, if she had refused to be moved from her *one* word of God. We will not be moved from ours, by the Lord's Help!

WHAT IS THE DESTRUCTION OF THE WICKED?

CHAPTER II.

I PROPOSE in this chapter to examine the meaning of "*destroy*" "*perish*" and "*destruction*," as used in the Scripture.

Do these words mean, in the case of the wicked, their reduction to unconsciousness?—or, to use a single term, their annihilation? I am persuaded that they do not, nor have opponents proved their point.

Opponents complain of the orthodox, that they betake themselves to uncommon and figurative senses of the words, instead of the usual and literal. *We* say, we take the words in their usual sense. And now for the proof!

What, then, are the meanings of "*destroy*," "*mar*," and "*perish*?"* The idea of "*destruction*," and the words suited to express it, are of very common occurrence both in the Old Testament and the New. There are forty-one words in the Hebrew, and nine in the Greek, which are so translated.

In order more effectually to examine the sense of this term, we had better divide the cases of "*destruction*" into three classes:—I. THINGS LIFELESS; II.

* These are only different English renderings of the same Greek, and of the answering Hebrew, words.

THINGS POSSESSED OF LIFE, whether animal or vegetable; III. MEN.

Take the first, the simplest case: I. THE DESTRUCTION OF THINGS LIFELESS:—

1. A great mountain on fire is cast into the sea, and, as one of the results, "the third part of the ships was *destroyed*:" Rev. viii, 9.

What is the sense here? It is plain enough. A ship is a whole made up of many parts, knit together by man's force and skill, to be used by the owner for the purpose of traversing the waters in safety. When shall we say, then, that a ship is "*destroyed*?" When, whether by causes internal or external, this structure can no longer be employed for the owner's original purpose. Let its timbers be rotted with damp, or its back be broken by a storm, or holes be knocked in its sides by an enemy, it is "*destroyed*." Even though all its timbers are there, yet when once they are unfit to bear the ordinary stress of wind and wave, the ship is destroyed.

2. Take another instance. If new wine be put into old bottles of skin, "the wine runneth out, and the bottles *perish*;" but they put new wine into new bottles, and both are preserved:" Matt. ix, 17.

Bottles of skin are used in the East to contain wine. Skins are carefully sewn up for that purpose, but when rent, they lose their use; for the wine runneth out, and is lost. Though not a particle of the skin has been torn away, yet they are *destroyed to their owner; for their use is gone*. This is the sense in which our translators understood it; for they render the same word in the parallel place of Mark, "the bottles will be *marred*." They saw it signified the loss of *use*, not of *substance*. The "*preserved*" vessels are those which retain their primary use.

3. Take another instance. The prophet Jeremiah is directed by God to get a linen girdle, to wear it awhile, and then to hide it by the river Euphrates. After a time he is commanded to go to the spot, and take

it thence: Jer. xiii, 7: "Then I went to Euphrates, and digged, and took the girdle from the place where I had hid it: and behold, the girdle was *marred*,* it was *profitable for nothing*." Jehovah goes on to say that the girdle resembled the nation of Israel. They were self-ruined; as useless to Him as the buried girdle; He would therefore "*destroy*" them, ver. 14. He would not pity them, but cut off some from the earth, and scatter and make captives of the rest, xix, 24. Here we have three views of destruction:—(1.) The girdle is, "*destroyed*" *in itself*; in its being rotten, and destitute of the requisite cohesion, form, and colour. It had not lost its *being*, but solely its *well-being*. (2.) It had lost its *use* to its owner. He could no more employ it as a girdle. (3.) Israel was self-destroyed in soul, and God would take away their worldly welfare.

4. If I say to you, 'Put your watch for an hour under water,'—what would you reply? 'Put it under water!' Why, it would be *the destruction* of the watch! So it would! But what do you mean thereby? That its use would be gone *to you as its owner*. How? Not because the watch had lost its *being*, but its *well-being*. The water would enter the works, stop its motion, and rust the wheels. Here, again, are two aspects of destruction—(1) as regards the watch itself, and (2), in regard of its owner.

II. Proceed we to instances where "*destruction*" seizes on VEGETABLES and ANIMALS:—

1. "When thou shalt besiege a city a long time, in making war against it, to take it, thou shalt not *destroy the trees thereof* by forcing an axe against them: for thou mayest eat of them, and thou shalt not cut them down (for the tree of the field is man's life) to employ them in the siege: only the trees which thou knowest that they be not trees for meat (food,) thou shalt *destroy and cut them down*; and thou shalt build

* The word usually translated, "destroy."

bulwarks against the city:" Deut. xx, 19, 20. What is destruction here? The forcible taking away the trees' vegetable life, on which depends their principal usefulness to man. Their chief use is to sustain by their fruit man's life. When once this purpose is arrested, by cutting them down, they are *destroyed*; their primary purpose and chief use to their owner are gone.

2. Take a case of *animal life*. "I will also send wild beasts among you, which shall rob you of your children, and *destroy your cattle*:" Lev. xxvi, 22.

Sheep, goats, and oxen are useful to an owner, especially to an Eastern owner, in their life. God would then, in His displeasure, deprive owners of part of their wealth, by sending wild beasts which should take away the lives of the sheep and oxen, and, by tearing and defiling the carcase, render it unfit to be eaten. For the bodies of cattle slain by wild beasts were forbidden to Israel; they might not eat of them. Here, then, *destruction*, in relation to an owner, signifies the depriving him of the primary use and benefit of part of his possessions.

3. Animals and things valuable are also said to be "*destroyed*," (we use another word,) when they have wandered, or rolled, or fallen somewhere beyond our power to use them. The piece of silver is *lost*,* when it is gone from our purse or desk, and we can no longer employ it as we please. So with the *strayed* or *lost* sheep: Matt. x, 6; Luke xv, 8, 9. This is a temporary destruction, not of the things in themselves, but to us. Recovery after this destruction is often possible, often actual.

Be it next observed, that while we call a thing 'destroyed' which has lost its *first and chief use*, there yet remains a *secondary and inferior use of what is so destroyed*. The chief and first use of a fruit-tree is

* *Ἀπολλυμι*. The same explanation is to be given where the English translate "waste." "To what purpose is this waste?"

to bear fruit. When it is destroyed by being cut down, it may still be of service in war, as we have seen; for building bulwarks against a besieged city.

Or, to take another and more common example. If a fruit-tree be barren and dead, you can cut it down, and apply it to a secondary and inferior use, by consuming it as firewood. And so of the ship.

III. We come now to the third and most important class—MEN.

Here, in consequence of man's higher and complex nature, as composed of spirit, soul, and body, more awful views of destruction open. We may regard the destruction of man in relation either to this age and world; or to the age and world to come. The old Testament specially deals with the first; the New Testament with the second. This we must return to again. But we may regard man's destruction in eternity as related either (1) to himself, or (2) to God.

(1.) The destruction of a man in regard to God as his *owner*, would consist (as in the cases we have already considered,) in his being unfit to glorify God in the sphere in which he was set at his creation. His first use has departed; his soul and spirit are full of enmity against the Lord. God takes away his natural life. He is then removed from the place and the use which God designed primarily. But the Lord, as owner, may make of him—thus destroyed as to his first use—a secondary and inferior use. If he will not glorify God's mercy, he shall glorify His justice. Though useless in the way which is consistent with his own well-being, he may be made useful in his ruining and undoing.

But Jehovah is not only the *Owner* of men, but their *Ruler* and Judge also. His destruction, then, of the wicked results from His displeasure at enemies who have broken His laws, and in heart hate His authority. His destroying such denotes that they are so evil, that all attempts at their recovery to happiness and holiness are past. The just Governor has now no

care of their welfare, but has sentenced them to suffer the inflictions of His wrath without any end. Destruction of such persons indicates the Governor's great indignation, and His *intention* in His inflictions: they are to be deprived of their welfare, and made examples of His wrath, to deter others from like sin, by a view of the awful consequences: Jude vii; 2 Pet. ii, 6.

1. Of this sense we shall find an example in Matt. xxvii, 20: "The chief priests and elders persuaded the multitude that they should ask Barabbas, and *destroy Jesus*." Accordingly, they urge their desire upon Pilate the Governor. He proposes to chastise Jesus, as one capable of being amended. He would scourge Him, and then set Him free. But they demand His crucifixion; and at length Pilate yields, and condemns Jesus to death. He was an evil-doer, no longer (in their view) to be tolerated among men.

2. So Jesus describes the king of the parable as "destroying" the murderers who slew His servants: Matt. xxii, 7; xxi, 41. "For rulers," says the Holy Spirit, are designed of God to be a terror to evil-doers, "not bearing the sword in vain." The Lord would have the evil-doer afraid, even of them. His people, too, are to be subject to them, not only for conscience' sake, but for fear of their wrath: Rom. xiii, 1—5.

(2.) But at this point a new feature must be presented. Man is not only related to God, but we may regard him in relation to his own *personal welfare*, as consisting of body, soul, and spirit. His happiness consists in the harmony, peace, and happy union of each of these parts. The man's inward destruction would be the strife, jarring, collision of part with part. The demons that entered the victim of Gadara created discord within, and impelled the man toward his ruin. They led him to throw off all clothing, to dwell among the tombs, to terrify passengers, to yell, and cut himself with stones. The welfare of a man's spirit would consist in its love, reverence, trust in God, and worship of Him; and in its love to others. His undoing

and unhappiness would be found in his being full of hatred to God and to men—full of pride, malice, envy, rebellion, and despair; his passions urging him to blaspheme and resist the Most High, his conscience proclaiming clearly the wickedness of such a spirit, and such words; his memory presenting him scenes of sin, of which his doom would be the just consequence, and yet his proud heart refusing to own that it is his own trespass which has brought him to woe; his memory suggesting the offers of grace, and, because of his refusal, their withdrawal for ever. This state of a spirit, this strife of part against part, would be its *inward* destruction.

The use of a watch is to show to its owner the proper time, both by day and night. The watch's well-being turns upon the outward and inward parts harmoniously conspiring to fulfil this design of the watchmaker and the purchaser. But if the wheels were to jar, grate and grind one on another, while still it moved; more and more undoing its use and beauty, such a watch would be self-destroyed.

II. The previous cases have been examples of *RELATIVE* destruction. But there is a second and *ABSOLUTE* sense of destruction. It is possible not only to remove the well-being of a thing or person, but to deprive him even of *existence*. This is not possible absolutely to man, though it is to God. Still we can come near to it. We should say of a house ruined by fire, 'It is destroyed:—though the four walls and a bit of the roof remained; because it is unfit to answer its chief purpose, as an abode for man. But what if we were to take away the remains of it brick by brick, and timber by timber, so that at length even the appearance of there having been any building on the spot was gone? That is 'destruction' in the absolute sense.

Now while we cannot reduce any matter to nought, God Himself can. As He created the world out of nothing, so He can and will reduce it to nought again. "Thou Lord in the beginning hast laid the foundation

of the earth ; and the heavens are the works of thine hands : *They shall perish :*" Heb. i, 10, 11. They are to be dissipated by fire, till even their elements or first principles are dissolved : 2 Pet. iii, 10—12. "I saw a great white throne, and Him that sat on it, from whose face *the earth and the heaven fled away ; and there was found no place for them :*" Rev. xx, 11. "I saw a new heaven and a new earth : for the first heaven and the first earth were passed away : and there was no more sea : " xxi, 1. If this do not signify annihilation, there is no passage in Scripture which does.

'But you forget how it speaks of the "beasts that perish,"' I read of the beasts, not that they are annihilated, but that they are to be partakers with the sons of God in "the liberty of glory:" Rom. viii, 19—23.

Now while most do not confess the annihilation of the heaven and the earth to be the testimony of God, since they suppose the Most High will use the old materials over again, yet our opponents will accept this sense of the word 'destroy.' *'That is just what we mean : it is the very sense we plead for. Now why should not 'destroy' be thus taken in the passages which speak of the death of the wicked ?'*

A good question ! I will answer it.

First then, what does Johnson give as the sense of 'Destruction ?'

"1. The act of destroying ; subversion : demolition. 2. Murder, massacre. 3. The state of being destroyed ; ruin ; murder suffered. 4. The cause of destruction ; a destroyer. 5. (In Theology.) Eternal death."

2. What says Webster ? 'Destroy.' The first sense is, "To demolish ; to pull down ; to separate the parts of an edifice, the union of which is necessary to constitute the thing (*m.i.*)—as, to destroy a house or temple, to destroy a fortification." His second is nearly the same as the first. His third is "3. To ruin ; to bring to naught ; to annihilate, as to destroy a theory or scheme," &c. His eighth is "8. In general,

to put an end to ; to annihilate a thing, or the form in which it exists."

3. What do Liddell and Scott say is the meaning of the common Greek word which is ordinarily rendered 'destroy ?' They say it means, "to destroy utterly, kill, slay, murder,"—"to demolish, to lay waste, then very frequently in all relations to destroy, ruin, spoil, waste, squander, etc." "To lose." In the middle voice, "to perish, die, fall." Also simply, "*to be undone.*" So also frequently in Attic, especially as an "imprecation." As the third sense they give "generally, *to be wretched or miserable.*"

With these statements I fully accord.

1. Our opponents say—"You give a new sense to the words 'destroy, destruction,' and so on. I deny it. I retort the charge. You who teach that reduction to non-existence is the ordinary sense of the words, *have but one example in the New Testament of such a meaning.* If you deny the annihilation of our globe at the day of the judgment of the dead, you have *not even one instance* of the sense you assume. We have scores !

I will adduce more evidence of this.*

* The Greek words of the New Testament, some of whose occurrences are rendered 'destroy' by our translators, signify to 'undo,' and might be so translated in very many instances. That is the philosophic sense lying at the root of all. It means undoing that unity or integrity of a thing on which its first use depends.

(1.) (2.) So it is with *λυω* and *καταλυω*. They signify the undoing and taking down of a building. "*Undo this temple, and in three days I will raise it up :*" John ii, 19. God created things visible, putting together their atoms in certain proportions. In the last day He will undo these compounds, and dissolve things visible : 2 Pet. iii, 10—12 ; also Mark i, 7 ; 1 John iii, 8 ; Matt. xxiv, 2 ; xxvi, 61 ; xxvii, 40 ; 2 Cor. v, 1 ; Rom. xiv, 20.

(3.) So with *καθαίρω*, 'to take down.' Luke xii, 18 ; 2 Cor. x, 4.

(4.) (5.) So with *φθείρω* and *διαφθείρω*, which ordinarily tell of causes at work within, effecting the dissolution, whether of man, beast, or thing : 1 Cor. xv, 33 ; 2 Cor. vii, 2 ; Eph. iv, 22 ;

We say, that the regular sense of 'destroy' is 'to undo,' 'to ruin.' The English term comes from two Latin words, which signify to 'undo,' to 'take down a building.'

Here follow passages, in which words sometimes or often translated 'perish,' 'lose,' 'fail,' 'destroy,' are at other times given as below.

(1.) "Woe to thee, O Moab! thou *art undone*, O people of Chemosh:" Num. xxi, 29.* (2.) "Heshbon is *perished* even unto Dibon, and we have *laid them waste* even unto Nophah:" ver. 30. (3.) "Then said I," (Isaiah, at beholding God,) "Woe is me! for *I am undone*; because I am a man of unclean lips:" Isa. vi, 5. (4.) "Thou hast made of a city an heap; of a defenced city a *ruin*:" Isa. xxv, 2. Its well-being was gone, not its being.

The word 'destruction' on which our opponents so strongly insist, as meaning reduction to non-existence, is used frequently in the LXX, as the translation of a Hebrew word† which means "*calamity*," or "the *loss of welfare*."

(5.) "Their foot shall slide in due time, the day of *their calamity* is at hand:" Deut. xxxii, 35. "Do ye not know their tokens, that the wicked is reserved to the day of *destruction*:" Job xxi, 29, 30.

Rom. viii, 21. The case of the death of Mithridates destroyed by the torture of the boot, is a good specimen; Plutarch, Artaxerxes, c. 16. Also Luke xii, 23; 2 Cor. iv, 16; Rev. viii, 9.

(6.) So with *καταργεω*, the undoing of a bond; the removal of power: 2 Cor. iii, 13; 2 Thess. ii, 8; Rom. viii, 2—6.

(7.) So also with *ολοθρευω*, Dissolution of life: Heb. xi, 28; 1 Cor. x, 10.

(8.) So with *πορνεω*. The excellency of a building consists in the orderly arrangement of its parts, as given by the builder's art and skill. The overturning this arrangement is its destruction: it leaves a ruin behind: Gal. i, 13—23.

(9.) Of *απολλυμι* enough has been already said.

It is the same with regard to the Hebrew: Ez. xxxvi, 35, 36; Isa. iii, 8, &c.

* אבד אפול. † איד. אפולעא.

Here is the same word which was previously rendered "*calamity*." And our translators sometimes render it "*destruction*," and sometimes "*calamity*."

(6.) "They prevented me in the day of my *calamity*:" 2 Sam. xxii, 19; Ps. xviii, 18. "*Destruction* shall be ready at his side:" Job xviii, 12.

(7.) "I also will laugh at your *calamity*.* I will mock when your fear cometh: when your fear cometh as desolation, and your *destruction** cometh as a whirlwind; when *distress and anguish* come upon you:" Prov. i, 26, 27. Here "*calamity*" is regarded as the equivalent of "*destruction*;" and, that destruction does not mean annihilation, is proved by the words which describe what is the destruction—"the coming of distress and anguish."

For more examples of this, see Prov. vi, 15; xvii, 5; xxiv, 22; xxvii, 10; Jer. xviii, 17; xlv, 21; xlviii, 16; xlix, 8—32; Ez. xxxv, 5; Obad. 13.

I cite some more passages in proof that by 'destruction' is meant the undoing of the *well-being* of a thing; not of its *being*.

(8.) The subjects of Pharaoh say to him, when the plague of locusts is threatened by Moses, "Knowest thou not yet that *Egypt is destroyed*?" Ex. x, 7. Had Egypt ceased to be? No! Only its welfare had been taken away by the previous plagues, which cut off their cattle, afflicted the inhabitants with sores, broke their fruit-trees, and laid waste their crops with hail.

(9.) "I have gone astray like a *lost sheep*:" Ps. cxix, 176. A sheep that has wandered away from the flock is not only lost to the shepherd, but is miserable, undone, and ready to perish in itself, either from want of pasture, or from wild beasts: Jer. i, 6, 7.

(10.) "An unwise king *destroyeth* (is the ruin of) his people:" Eccles. x, 3.

* איד. אפולעא. The LXX thus translate the Hebrew in Job xxi, 30; xxx, 12; xxxi, 3; Prov. i, 26; vi, 15; Jer. xviii, 17; xlv, 21.

(11.) "Set a watch before my mouth, and a seal of wisdom upon my lips: that I fall not suddenly by them, and that my tongue *destroy me not*" (do not prove my ruin :) Eccles. xxii, 27.

(12.) "Curse the whisperer and double-tongued: for such have *destroyed* (undone) many that were at peace:" Eccles. xxviii, 13.

(13.) "Suretyship hath *undone* many of good estate:" Eccles. xxix, 18.

(14.) "O Israel, thou hast *destroyed* thyself; but in me is thy help:" Hos. xiii, 9.

(15.) "Shew not thy valiantness in wine; for *wine* hath *destroyed* (undone, proved the ruin of) many:" Eccles. xxxi, 25.*

(16.) 'Destroy' is the opposite to 'build up,' or 'edify.' "Let us therefore follow after the things which make for peace, and things wherewith one may *edify* another. For meat *destroy* not the work of God:" Rom. xiv, 19, 20.

(17.) "Beyond measure I persecuted the Church of God, and *wasted* it." "He which persecuted us in times past now preacheth the faith which once he *destroyed*:" Gal. i, 13—23.

(18.) "If I *build again* the things which I *destroyed* (pulled down) I make myself a transgressor:" Gal. ii, 18.

(19.) "I will *pull down* (destroy) my barns and build greater:" Luke xii, 18.

(20.) "A treasure in the heavens where no thief approacheth, neither moth *corrupteth*" (ruins :) Luke xii, 33.

(21.) "Think not that I am come to *destroy* the Law or the Prophets: I am not come to *destroy*, (to undo,) but to fulfil" (fill up :) Matt. v, 17.

* In Nos. 9—14 you have an answer to Mr. White's challenge. "Let him exhibit a single case in all Greek literature in which the active signifies to 'undo' in the sense of injuring only, or rendering miserable, so as to preserve the organic or integral existence of the object of the verb."

(22.) "Go get thee down: for thy people which thou broughtest out of the land of Egypt have *corrupted* (destroyed) themselves:" Ex. xxxii, 7. This was said of the idolatry of Israel at Sinai: Deut. ix, 12.

More passages of this kind might be adduced: but these will probably suffice.

'But what answer shall be made to the many texts, where not only it is said, "that the wicked shall be destroyed," but where many figures describe such destruction?'

(1.) They are almost all passages taken from the Old Testament.

(2.) And they are not *absolute*, but *relative* destruction—that is, they speak of *removing men from this life*, from its sphere of blessing, and generally from this earth. Not unfrequently they expressly give this limitation; and when it is not expressed, it is understood. Let me give some specimens:—

1. "Every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were *destroyed from the earth*:" Gen. vii, 23.

2. "Thou (Pharoah) shall be *cut off from the earth*:" Exod. ix, 15.

3. "Whosoever eateth any leavened bread from the first day until the seventh day, *that soul shall be cut off from Israel*:" Exod. xii, 15.

4. "Whosoever eateth that which is leavened, even *that soul shall be cut off from the congregation of Israel*:" 19.

5. "The earth closed upon them (Korah and his party), and they *perished from among the congregation*:" Num. xvi, 33.

6. If idolatrous, Moses says: "Ye shall soon *utterly perish from off the land* whereunto ye go over Jordan to possess it; ye shall *not prolong your days upon it, but shall utterly be destroyed*:" Deut. iv, 26; xi, 17; vii, 24: so Josh. xxiii, 13.

7. "Their love," (that of the dead,) "and their

hatred, and their envy, is now *perished*; neither have they any more a *portion* for ever in *any thing that is done under the sun*:" Eccl. ix, 6.

8. "The space in which we came from Kadesh-barnea, until we come over the brook Zered, was thirty and eight years; until all the generation of the men of war *were wasted out from among the host*, as the Lord swore unto them. For, indeed, the hand of the Lord was against them, to *destroy them from among the host till they were consumed*;" Deut. ii, 14, 15; xxiii, 14; iii, 25. See also Josh. vii, 12, 13; Acts iii, 23; Lev. 23, 30; Ps. iii, 5; xxi, 10; Jer. x, 11; Acts xxii, 22.

When the destruction spoken is yet future, it refers to the millennial day, when sinners are to be judicially cut off from the earth, and the righteous to possess and enjoy it.

"The Lord *preserveth* all them that love Him; but all the wicked will He *destroy*:" Ps. cxlv, 20. This psalm especially speaks of the day of the Kingdom of God: 11—13.

This is the sentiment of the thirty-seventh Psalm, on which opponents build much. The Psalmist in it wonders at the prosperity of the wicked on earth; until the Lord shows him *their destruction from off it* at the opening of the Kingdom of Christ. "For evildoers *shall be cut off*; but those that wait upon the Lord, they shall *inherit the earth*:" Matt. v, 5. "For yet a little while, and *the wicked shall not be*: yea, thou shalt diligently consider his place, and it *shall not be*:" 9, 10. "But the meek shall *inherit the earth*:" 11. "But the wicked *shall perish*, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume:"* 20. "For such as are blessed of Him *shall inherit*

* There is no "away" in the original. It is the same word repeated from the former clause. This consumption may be going on for ever, if we can trust Revelation xiv, 11.

the earth: and they that be cursed of Him *shall be cut off*:" 22. (Confer Matt. xxv, 21, 29, 31—46. See also Prov. ii, 21, 22.)

This view is confirmed by a consideration of the *sacrifices* of the Old Testament. They were to be offered in atonement for sin, and therefore they represent what is justly due from God to the sinner. The offender put his hands upon the head of the victim, and, in some cases, confessed over it his sin. It was as though he said, 'Let this creature be taken as my substitute.' At once, thereupon, the creature's welfare was disregarded: its life was taken away: its primary use consistent with its well-being, departed. But a secondary use then came into view—its *usefulness in its destruction*. After its death, the worst features of woe were presented in emblem. It was stripped of its skin; its blood was put upon the altar; it was cut up into pieces. Part, or the whole, of it was burnt upon the altar. On the altar was a fire, which was never to be allowed to go out. Why? Because it signified *God's justice*, in its aspect of wrath against the offender: Lev. vi, 9—13; Exod. xxi, 31; xxii, 31: and xxxviii, 19. It was, while consuming, a picture of existence in misery, or of the sinner suffering the anger of God the Just.

'But, at any rate, it was soon burnt up: and so would rather signify the sinner's reduction to non-entity.'

But the Lord provided against that. He ordered that *salt* should be used with all offerings: Lev. ii, 13. And salt is the emblem of incorruption. It was a hint then of the sinner's being preserved to suffer the wrath of God. And Jesus, in His most awful words, describing the sinner's final state, and hinting the bearing of Old Testament figures upon this says: "For everyone shall be *SALTED WITH FIRE*, and every sacrifice shall be salted with salt:" Mark ix, 49. *Fire* at last shall have, towards the wicked, the present preserving effect of salt on meat.

In short, "destroy" is a negative term, importing usually the taking away of *well-being*, not of *being*; and that whether (1) in regard of an *owner and ruler*, or (2) in reference to the *thing or person in itself*. Thus God says of all self-destroyed men, that all are become "*unprofitable*," in respect of their owner, the Most High: Rom. iii, 12. In regard of men themselves He says, "*Destruction and misery are in their ways*:" 16. *Destruction and misery may both co-exist*.

Fifty words in the Old Testament and in the New are rightly rendered "destroy;" because there are so many things of different natures useful to man, which can be deprived of their welfare and uses in a variety of ways. Things possessed of vegetable life may be dried up, cut off, broken, rooted up, destroyed from within by rot, the worm, mildew, &c.

"Destroy" is the natural contrast to "save." Of a shipwreck we read, "Nothing was *saved* out of the ship but two boxes of biscuits and one barrel of salt pork; all else was *destroyed* by the waves." The boxes said to be "saved" were of use to the sailors; the "destroyed" cargo was lost to them. For the ordinary use of anything is generally dependant upon its *preservation* in its *integrity*, as given to it either by God or man.

Hence Scripture speaks of temporal 'salvation' often—specially from the power of foes, who seek to destroy: Deut. xx, 4; Exod. xiv, 13—36; xv, 9; 1 Sam. xi, 1—3, 9; xxiii, 1, 2; 2 Sam. xxii, 3; 2 Kings xix, 34; Josh. x, 6.

"Creation" is, on God's part, the imparting of excellences, both of nature and of use. "Destruction" is the undoing of those excellences; and, ordinarily, of those on which turns the use of anything. The 'destroyed' girdle has suffered no loss of being, but only of use. The 'destroyed' watch has parted with no atom of its material structure, though it will now no longer indicate the time.

That "salvation" is the opposite of "destruction" is clearly visible in many passages, such as 1 Cor. i, 18; Jas. iv, 12. Now, "salvation" means the obtaining of eternal bliss. "Destruction" then means, naturally, the reception of eternal misery. This is confirmed by many passages.

In the synagogue of Capernaum a man possessed by evil spirits cries out to Jesus,—“What have we to do with thee, thou Jesus of Nazareth? art thou come to *destroy* us?” Mark i, 23, 24. What were their ideas of destruction? Did they fear non-existence? Nay! Another of their speeches was,—“What have we to do with thee, Jesus, thou Son of God? art thou come hither *to torment us before the time*?” Matt. viii, 29; Mark v, 7; Luke viii, 28.

They understood, then, by the destruction of the wicked what is generally understood by it—existence in misery. They did not fear annihilation: that is something which might be applied, if God would, to an unfallen being. But they besought Our Lord not to send them “out of the country” into the “*bottomless pit* :” Mark x; Luke viii, 31—(*Greek*.) And that is the place of torment into which Satan himself is to be cast for a thousand years: Rev. xx, 12. After his liberation thence, offending anew, he is to be cast into the lake of fire, to suffer destruction there for ever: xx, 10. The destruction of the Old Serpent is the bruising of his head, not his reduction to non-existence: Gen. iii, 15. The destruction of Christ's foes is not their reduction to nothing, but their being put under Christ's feet: 1 Cor. xv, 25.

In philosophic language, *destruction is the reducing of unity to plurality*. To reduce plurality to unity, is to produce perfection. Thus the builder makes out of bricks, wood, stone, iron, and mortar, the unity or whole which we call a “house;” and we pronounce it ‘good.’

An over-driven steam-engine explodes, tearing limb from limb its engineer and stoker, shattering the roof

of the station, and breaking itself into a hundred pieces; and we call it 'sad destruction.' What man, with such skill, and at such expense, united, is now in fragments; its services are at an end.

This principle holds good, not only in things material, but in spiritual things also. The salvation of a man, inwardly considered, consists in the reducing to peace and harmonious working his various discordant powers and affections: the producing in his spirit the graces of love, joy, gentleness, goodness, meekness, faith. It is the producing in him love to God and to his brethren.

The destruction of the wicked, inwardly considered, is the discord, jarring, still increasing war between the powers and affections of a man. The passions treading down the conscience; the conscience testifying vainly against the anarchy of the passions; the soul full of disquiet—dissatisfied, miserable, hateful, and full of hatred. Beside this, there will be God's penal infliction from without: all the surroundings jarring with the man's desires and wellbeing.

It is because this is the usual regular sense of "destroy," that Christians in general, whether ancient Greeks and Latins, or modern believers, have never received the non-existence theory. Our opponents suppose that theirs is the natural, not to say necessary, sense of the word. If it were so, the doctrine of non-existence would be the one which would constantly present itself to the quiet readers of their Bible. But it does not. They find no contrariety in the two statements of Scripture, that the wicked shall be "*destroyed*," and that the lost shall be *eternally tormented*." Thousands can say, in the Athanasian Creed—"Which faith, except everyone do keep whole and undefiled, without doubt he *shall perish everlastingly*"—and yet understand that that signifies eternal torment.

This kept steadily in view will remove the difficulties which our opponents have conjured up. Take one of

the strongest. Mr. White has printed two testimonies by learned men as to the sense of the Greek word which is ordinarily rendered "destroy." The first is from Dr. MORTIMER, late Head Master of the City of London School. His words are these:—

"I hesitate not to bear my testimony to the correctness of your statement as to two matters of much importance: first, that *απολλυμι*, whenever and wherever it occurs in a Greek author, has but one meaning—the destruction of the object to which it is the active verb (*m.i.*); secondly, that an immortality inherent in man is an unscriptural figment. Our future life and our future immortal life are everywhere in Scripture represented to be the gift of God in Jesus Christ."

On the second of these topics I say nothing in this chapter; but against the first I reply, that there are *two* senses at least of the Greek word—as I have proved. There is (1) the privation of *use*, which is the ordinary relative sense, and which includes the *losing* anything; (2) There is also the absolute privation of *existence*, which is a sense to be found used in Scripture only in respect of one thing, as far as I am aware; and *is never applied to man*.

Hence the above testimony only begs the question. Jeremiah *destroyed* his girdle by burying it. Yes. In what sense? By making it *good for nothing as a girdle*. He did not deprive it of *existence*: he found it where he had buried it, but its *value* was gone. So with "the lost;" their first and chief use will be taken away, but their existence will abide.

Take now the second testimony from *Dr. Weymouth*, Head Master of Mill-hill School. Its critical phase I give in the note below:*

* "I think with you, that Dr. Mortimer somewhat weakens his case by overstating it. I entertain not the slightest doubt that *απολλυμι* does (especially in the first aorist active) pass into the meaning of *lose*. Liddell and Scott call this sense 'frequent in all writers.' The transition seems to be by some such stages as 'I destroy,' 'I waste,' 'I allow to pass away unused,' (just like the Latin *amitto*, 'I let go away,' and *perdo*, 'I give to destruction;') and then 'I lose.'

"My mind fails to conceive a grosser misinterpretation of language than when the five or six strongest words which the Greek tongue possesses, signifying 'destroy,' or 'destruction,' are explained to mean, maintaining an everlasting but wretched existence. To translate 'black' as 'white' is nothing to this.

"Yours very truly,

"R. F. WEYMOUTH."

On this, I remark:—

1. It is granted, that the Greek words used concerning the lost, strongly signify destroy. Only in what sense are they destroyed? There are two destructions: one of use or welfare; and one of existence. Which is it?

This learned man has chosen the wrong one. The

"Your passages in which it is opposed to *ευρισκω* are quite to the point. That *απολωλα* is ever used in the sense of the English expression, 'I am a ruined man.' I should deny as emphatically as Dr. Mortimer would." [I shall leave the Doctor to settle this with Liddell and Scott, who truly say of the sense of the Greek word—"Also, simply, *to be undone*" (Od. x, 27); so also frequently in Attic, especially in perfect *απολωλα* (*m.i.*), "I AM UNDONE, RUINED."]" "And if the use of the verb in the first person of a past tense presents a difficulty, what the Greeks precisely meant seems to me to be most clearly shown by the line in Euripides (*Hecuba*, 677):

Απωλομην δυστηνος, ουκετ' ειμι δη.

We have here simply a strong hyperbole, the hyperbole of poetry and passion. [Refuting the Doctor's assumption that it means the *non-existence of the destroyed one*]; "but the *απωλομην* is nothing short of 'I have perished,' as is proved by the second half of the line, 'I now exist no longer.'" [As then the man *existed* still, though he had been *destroyed*, the Doctor is refuted by his own passage.] "Now, in the New Testament, the hyperbolical language of poetry and passion has no place," [and, therefore, the *finally* destroyed are never said no longer to exist], "and *απολλυμι* and its derivatives *must* be used in their proper sense; and what that proper sense is, is proved (if it needs to be proved) by the *ουκετ' ειμιδη*—'I no longer am.'" [That the destroyed exist after their destruction, I shall show further on. In the meanwhile, this impassioned *nothing*, with his words of hyperbole, refutes himself. 'Father, I am dead,' said a little girl. 'My dear,' replied the parent, 'I would rather hear the announcement from your lips than from any other person's.']

same Scriptures which affirm the destruction of the wicked, affirm also the everlasting continuance of the process of torment. That is, they teach the never-ending existence of those who are undergoing, or shall undergo, destruction from God. They will ever be tormented, never ceasing to exist.

2. I observe, next, that the Doctor makes an unauthorized addition to our statement. He has made an addition to our doctrine which a critic and logician should not have overlooked. Yet this is found, not in the present case alone, but in others also.

The Doctor says, that we explain "destruction" to mean, "maintaining an *everlasting* but wretched existence." By no means! How long the process shall last is to be learned, not from the word "destruction," but from its adjuncts—"eternal," "for ever," and so on. Into this error Mr. White has also fallen: p. 19.

"Throughout all Greek literature it is never once found to mean, to keep alive *for ever* in misery."

No! very true. But in not a few passages, both in Greek and English—*e.g.* "I am a *lost* man!" "I am *undone*!" "My character is *destroyed*!"—existence in misery is supposed. Again he says:

"The word, indeed, signifies nothing else, when human life is the object, than the destruction of it. It never does, and never can, signify in Greek *to torment for ever*:" (p. 32, and another instance in the *note*.)

By itself, No! But with the addition of "eternal" it may—it *does* signify the miserable state of those undergoing torment, and that for ever.

Another fallacy sprinkled up and down this controversy is the confounding together '*life*,' (*ζωη*) and '*soul*' (*ψυχη*). Thus Mr. White speaks of a "*judicial extinction of life* in hell:" p. 12; of "*losing life*," of "*destroying life*." "The literal, obvious sense of these threatenings is that wicked men shall miserably *lose their lives in hell*:" p. 29.

Now what is the sense which an English reader would naturally attach to these his expressions? Just what Mr. White's theory requires—"That the wicked shall cease to exist: their conscious life" (*ζωή*) 'being absolutely extinguished in hell.' Now, *no passage affirming any such thing can be found in the Old Testament or New!* What the New Testament does speak of is 'the destroying of the soul' (*ψυχή*) in hell: which is quite another thing: Matt. x, 28. The soul is an abiding part of the man. Its destruction is the process of taking away its welfare; which may, which will, go on for ever. But as the unfolding of this will require another chapter, I here close this point.

I now add, that Scripture calls *the abode of the lost*,—whether the temporary one, or the eternal,—by the name of DESTRUCTION. Here are the proofs.

1. "Hell [*Hadees*] is naked before Him (God); and *Destruction** hath no covering:" Job xxvi, 6; xxviii, 22.

Things concealed from all human eyes—the places of departed spirits,—whether that of the holy, or that of the lost,—stands fully revealed to God.

2. "Hell [*Hadees*] and *Destruction** are before the Lord: how much more then the hearts of the children of men?" Prov. xv, 11. These are places into which spirits by thousands are ever entering; their inhabitants many times exceed the living: yet so vast are they, there is always room.

3. "Hell [*Hadees*] and *Destruction** are never full: so the eyes of man are never satisfied:" Prov. xxvii, 20.

4. "Wilt thou show wonders to the dead? shall the dead arise and praise Thee? Shall thy loving-kindness be declared in the grave? [where the corpse is], or thy faithfulness in DESTRUCTION?" [Where the souls of the lost are.] Ps. lxxxviii, 10, 11.

Now the New Testament calls this place also "DEATH," and teaches us, that the lost will come out

* *Απώλεια.* אבדון.

of this their temporary prison to abide for ever in the future 'DESTRUCTION.'

I will not bring out the whole of the proofs here, but will just adduce a passage or two.

The Wild Beast or False Christ of Revelation once was a King of Rome; he is now a lost spirit in the abyss, or bottomless pit: Rev. xvii, 8—11. He is one day to come up out of this place of torment to earth again. Three years and a half are allowed him to work his mischief, (Rev. xiii), after which he is cast into the lake of fire and brimstone. This is said to be his "going into DESTRUCTION" ('perdition'). There he abides, "*tormented day and night for ever and ever.*" Rev. xix, 20; xx, 10.

Now if a soul may abide for ages in 'destruction,' and come up out of it in conscious existence, to go into a second 'Destruction,' *there to abide for ever*, what becomes of the argument from the word 'Destruction'? The lost are now in the First Destruction, and there they suffer torment; they will enter into a Second Destruction as their final prison, and there will suffer for ever.

The word 'Destruction,' neither in the first nor in the last case, imports the non-existence of those committed to its custody.

I have now adduced evidence in proof, that to 'destroy' means ordinarily RELATIVE destruction,—that is, only *the undoing of use or welfare in thing or person; and not ABSOLUTE destruction, or the cessation of existence.* But if so, then the destruction of the wicked does not import their non-existence, but only *their misery.*

It is time to notice some texts quoted against us. Of these none is more relied on than Matt. x, 28:—

"And fear not them which *kill the body*, but are not able to *kill the soul*; but rather fear Him who is able to *destroy both body and soul in hell.*"

On which I remark:—

1. This refers to *believers*, not to the ungodly.

Therefore this destruction does not signify their reduction to non-existence. For all God's elect have eternal life begun, and cannot fail to attain it in fulness at last : John x, 28, 29 ; Rom. viii, 30—39.

2. This shows us, that the soul survives its departure from the body. After that point man can do no more ; we have fled beyond his reach.

3. Notice now the contrast with regard to God : He is "*able to destroy both body and soul in hell :*" (Gehenna.) What is the sense of this ? Does it mean that God will reduce His foes, both body and soul, *to nothing through the vehemence of the fire ?* Or does it signify just what "destruction" does ordinarily—the depriving the guilty of *well-being, as to both body and soul ?* Can we not discriminate ? Surely ! If we had read of the fierceness of a certain fire, which was to last but for a time, till it had caused the wicked to cease to exist, and so to pass beyond wrath and curse ; then our opponents would be right. But in all these points the actual statements of Scripture are designedly against them ; and so prove, that the ordinary sense of "destroy"—as the depriving both body and soul of their respective welfare—is the true sense. Now for the proof !

What, then, says the like place in Luke xii, 4, 5 ?—

"But I say unto you, *my friends*, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear : *Fear him, which after he hath killed, hath power to cast into hell ; yea, I say unto you, Fear him !*"

The killing here is supposed past : *after that there is destruction*. Observe ! It is the "*casting into hell*" that is the thing to be feared. It is the being "*destroyed both body and soul in hell*" that is the terror presented. It is because the instruments of the Lord's wrath are there, and because they are all—the fire, the worm, the brimstone,—*eternal*, that we are to shrink with dread from offending the Just Ruler. The destruction is the fire. The *going into* the fire, the

being judicially "*cast into*" it, and the dwelling *in* the fire, are to cause our apprehensions : Matt. v, 22, 29, 30 ; x, 28 ; Mark ix, 43, 45, 47 ; Rev. xix, 20 ; xx, 10, 15 ; xxi, 8.

The destroying "*in hell*," then, is a process of torment—not the result of non-existence, after which the man ceases to feel and to be. This is proved by the Saviour's comparison : "The tares are the children of the Wicked One." "As, then, the *tares* are gathered and *burned in the fire*, so shall it be in the end of this world (age.) The Son of Man shall send forth His angels, and they shall gather out of His kingdom all things that offend (stumblingblocks,) and them which do iniquity ; and shall cast them *into* a (the) furnace of fire : *there shall be wailing and gnashing of teeth :*" Matt. xiii, 40—42. We are shown the *beginning* of the destruction : it takes place by judicial sentence, and with the might of angels. But we are carefully instructed, both as to the curse, the wrath, and the instruments of it, that these have *no end*.

Take another passage Matt. v, 29, 30 :—

"And if thy right eye offend thee, pluck it out, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it from thee : for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."

Here Jesus bids disciples rather cut off a right hand than be cast judicially into hell-fire. For this destroying of one member would be better than being destroyed body and soul in the fire. Here the perishing of the member cut off is not its non-existence, but the loss of its use and well-being. Better the suffering now arising from a hand cut off, than *the misery of hell !*

"Ye *serpents*, ye generation of *vipers*, how can ye escape the damnation of hell ?" Matt. xxiii, 33. Their sentence of damnation in hell would be due, not

only to their past acts, but to their abiding evil natures. "Serpents"—"vipers." 'How can ye escape the eternity of the fire, and its consequent woe?' is the force of the Saviour's question. The Judge's sentence is, 'Depart *into eternal fire*.' When the eternity of the fire is part of the sentence, how could they escape? Jesus saw no escape. But the non-existence theory would have shown the way of deliverance. 'How escape?—By non existence! That takes a man out of feeling, and out of fear.' But Jesus describes the terribleness of the woe experienced in the fire, by those well-known signs, "*wailing and gnashing of teeth*." This shows, that the fear inculcated is fear of God as the author and maintainer of those instruments of torment which will ever evoke these answering proofs of pain suffered by men.

From the two first-quoted passages, Matt. x, 28, and Luke xii, 4, 5, there arises a view of the matter which will be decisive to every unprejudiced mind. It is this. There is here a weighing against one another of two opposing fears. Some disciples are brought before the Roman tribunal, "Are you Christians?" What if they deny? Then they escape the anger of *man*, his power to torment, his instruments of torture. 'Tis fearful! But if man's power of anger and infliction is so terrible, what must *God's* be? Man's is bounded by his weak present body; God's abides for all eternity, after body and soul are re-knit in resurrection. The conclusion, then, is evident. Fear supremely the everliving Ruler, and His ever-enduring instruments of torture: "*Yea, I say unto you, Fear him*." Here then we cannot mistake. The question is, Which is the greatest object of fear? Who has at his command the most terrible instruments of wrath, and those of the longest duration? From whom can we most easily escape?

Which, then, of the alternatives now discussed is the most terrible?—the ceasing to exist? or never ending existence in Gehenna of fire? *Whichever is*

the most terrible sense, that is the true sense. We cannot doubt then: 'TIS EVERLASTING EXISTENCE IN FIRE. For the question is of God's power to inflict misery on His foes. This, then, is the refutation of all attempts to do away with the terror of damnation. You speak of the fire as ending, and being quenched; or of the worm coming to an end, or the man ceasing to be. But, so saying, you are undoing the terribleness of God. Jesus is engaged in heightening your ideas of the misery. You are engaged in doing away with fears of it. In regard of any fire which we may kindle, and any fuel we may heap up, it is true that the fire and the fuel will soon cease to be. But the Saviour is comparing *our* want of power with the *Creator's* fulness of it. *Can God not maintain fire for ever, and for ever the misery of those in it?* That is the force of the Saviour's question, and it admits of one answer only. If God be able to do so, He has also declared that He *will* do so. May all Christians retain for themselves, and seek to produce in others, a constant sense of the terribleness of the wrath of a just and everliving God!

Let any ask themselves, then, which view most enforces *fear of God*—annihilation? or endless misery in hell-fire? *Whichever most strongly enforces this salutary principle, is the true sense.*

The argument of our Lord is—'From man's wrath and inflictions we may escape; but how from Him who lives ever, and occupies all space?' But now, if sending into nothingness be the sentence on the wicked, they for ever escape wrath and woe. Our opponents herein are our witnesses, which is the greatest terror. It is in order to get rid of the awful prospect of endless misery which Scripture presents, that men have devised this scheme of interpretation. Then they are evidently labouring to pull down the truth, which Jesus so earnestly seeks to build up!

I proceed now with the discussion of this decisive question:—If '*destroy*' may signify both to take

away (1) being, and also (2) well-being, may it not signify, in the case of the wicked, the loss of existence, as our opponents affirm?

2. My second argument against the idea is this. *That sense which, when given to a word, makes one part of Scripture clash with another part, cannot be true.* But to understand 'destruction' of the wicked as their reduction to nothing, makes Scripture statements on this point to contradict one the other; for there are several passages which assert the existence of the lost in torment for ever: Matt. xxv, 41, 46; Rev. xiv, 9, 11; xx, 10; xxi, 8. Now, as our sense of 'destruction' harmonizes all the Scriptures which treat of the point, it is the true.

This has been shown, as regards the principles of the harmony, in the previous pages.

3. *That sense which, when it is given to a word, introduces an inadmissible and absurd conclusion, cannot be true.* The non-existence sense of 'Destruction' introduces such result, and so proves too much. For Scripture speaks not only—as our opponent teach—of the *perishing of the wicked*, but of the *perishing of the righteous!* Where? (1) in Micah vii, 2: "*The good man is PERISHED* out of the earth: and there is none upright among men.*" (2) "*The righteous perisheth,† and no man layeth it to heart: and merciful men are taken away, none considering that the righteous is taken away from the evil to come:*" Isa. lvii, 1. Make your choice, then! Does 'destruction' signify annihilation? Then the righteous are to be annihilated. But if destruction, as applied to the *righteous*, does not signify reduction to non-existence, neither does it as applied to the *wicked*.

4. *If Scripture assign present and everlasting existence to wicked persons, whom it describes as 'destroyed,' it is certain that 'destruction' does not import reduction to non-existence.* But Scripture does so speak of wicked persons destroyed.

* Απολωλεν.—LXX.

† Απωλετο.

(1.) Scripture speaks thus of the sinners of Noah's day:—"I will *destroy* man whom I have created from the face of the earth:" Gen. vi, 7; "I bring a flood of waters upon the earth, to *destroy* all flesh:" 17; "Every living substance that I have made, will I *blot out* (marg.) from off the face of the earth:" vii, 4; "And every living substance was *destroyed* which was upon the face of the ground:" 23. And yet to the spirits of some of those then disobedient, the Lord Jesus, when He was a departed spirit, went and preached. He found them in prison in the underworld: 1 Pet. iii, 18—20; iv, 6. For proof of this, see my tract, "*The Spirits in Prison.*"

(2.) Scripture thus speaks of the evil men of Sodom and its neighbourhood:—"The Lord will *destroy* this city:" Gen. xix, 14; "God *destroyed* the cities of the plain:" 29, with "all the inhabitants of the cities:" 25. But they are *existing still in fire and suffering.* Jude 7: "Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, *suffering the vengeance of eternal fire!*"

(3.) "The righteous *perisheth:*" Isa. lvii, 1. And yet the next verse tells of their still-continuing existence: "He shall enter into peace."

(4.) Judas has the awful title of "the son of *Destruction!*"* ("perdition.") He is spoken of as "destroyed:" (lost)—John xvii, 12. It would have been good for him never to have been born, because of the "woe" hanging over him for his awful treachery: Matt. xxvi, 24. And yet after death he went to a special *place* assigned him: Acts i, 25. And, if I mistake not, he is one of the two specially cast into "Destruction," or "the Second Death," at the opening of the millennium: Rev. xix, 20; xx, 10. Please to observe, that the argument derivable from his case is firm, without the last two texts alleged.

* Απωλειας.

(5.) The Great False Christ is described as 'destroyed:' Isa. x, 24, 25; xi, 4. He is "The Lawless One," "whom the Lord shall *consume* with the breath of His mouth, and *destroy* with the brightness of His coming:" 2 Thess. ii, 8. Yet Isaiah discovers him existing as a spirit in the under-world: Isa. xiv, 9. And he is shown as a lost spirit coming out of the bottomless pit in Rev. xi, 7, and xvii, 8. But after his coming up thence for his reign of wickedness of three years and a half, he "goes into perdition," or *Destruction*: Rev. xvii, 8, 11; xix, 20. *He exists in fire and misery there all the thousand years. And at the close of them, he and his fellow "Son of Destruction" abide in Destruction, or "the Second Death," unannihilated for ever. "The Devil that deceived them was cast into the lake of fire, where the (Wild) Beast and the False Prophet are, and they shall be tormented day and night for ever and ever:"* xx, 10. Here, then, is the much-denied eternal existence in misery; and '*Destruction,*' far from annihilating these, its two chief sons, is to retain them in torment for ever.

5. My fifth argument is this. *Destruction is either a process going on, or a result complete. Which is it in this case?*

(1.) Where terms of duration are added, they prove a process going on. 'The ark was a hundred and twenty years a building!' Here 'building' does not mean a completed edifice; but a process, which was going on for a hundred and twenty years.

(2.) When terms of duration occur in a judicial sentence, they refer to the process of inflicting pain, defining its extent or period. 'Ordered—that Dr. Leighton be whipped two hours, and imprisoned for life.' Here the 'two hours' defines the duration of the process of whipping. As, then, the term of duration 'everlasting' is added to 'destruction' in 2 Thess. i, 9, it is the *process* which is intended, and not the *completed result*. 'Eternal,' as applied to what is ended in a

moment of time, is absurd. Destruction, then, cannot mean reduction to non-existence, which is complete at a given instant of time.

To say that the *effects* of such annihilation are 'eternal,' is to say what is true indeed, but not to the point. For the same may be said of our actions in general. And it would be absurd to talk of a man committing an *eternal murder*, or suffering *eternal hanging*. For, while the effects of murder are eternal, and the effects of capital punishment are also eternal; yet no one would dream of such an addition. In so clear a case, every eye sees that 'murder' speaks of the act of murder, which ceases at a given moment. And so of the hanging also.

To take a well-known case. Said the Roman Proconsul to Polycarp, "I will cause you to be consumed by fire, should you despise the beasts and not change your mind." Polycarp answered, "You threaten *fire, that burns for a moment, and is soon extinguished*;* for you know nothing of the judgment to come, and the *fire of eternal punishment reserved for the wicked*:" Eusebius iv, 15.

The effects of the fire on Polycarp were indeed eternal; but the *duration* of the Proconsul's punishment by fire was but, (as he said,) for an hour. And the martyr threatens his persecutor with eternal punishment in fire. (A proof, by-the-bye, how long before Augustine this great and solemn truth was received and taught by the Church of Christ.) The threats both of the judge and of the prisoner had respect to the time of the burning; not to some result after that had ceased. How could there be any change in a doom of eternal burning?

This is susceptible of the fullest further confirmation; for the judicial doom of the wicked is described by other expressions, which also import a process—not a completed result.

* The martyr does not use Eusebius's bombastic word 'unquenchable,' as applied to man's fire; but the reverse.

I am now arguing after proof given that proper eternity is intended by the New Testament word 'Eternal.' But if so, 'destruction' is a process. Only in that case can 'eternal' properly be predicated of it.

Again, there are several words descriptive of the final state of the lost. Now, these must agree together in their fundamental sense—whether we suppose the lot of the wicked to be torment eternal on the one hand; or eternal insensibility on the other. If one of these words without doubt describe a process, the others do so too.

(1.) Now 'torment,' as applied to man, has but one meaning. It signifies a process—the production of anguish; ordinarily by certain instruments devised for that purpose. As then 'torment' has but one meaning, and is applied to the final state of the lost equally with 'destruction,' it fixes the meaning of 'destruction.' 'Destruction,' therefore, as applied to the lost, is a process equally with 'torment.'

'Torment' cannot admit the idea of non-existence and insensibility. It cannot be said that non-existence is 'eternal torment.' And if 'destruction' be a process, it excludes non-existence; which ends all process of torment and is complete in an instant of time.

(2.) Fire shall *devour* the adversaries: Heb. x. 27. 'Devouring' is also a process. To be torn in pieces by wild beasts was a terrible death: Rev. xii, 4. But fire is to devour God's adversaries: Heb. x, 27. It is, then, a process. But the process is for ever; for the devouring fire is eternal: Rev. xiv, 10; xx, 10. And to suppose God to keep up the devouring element for eternity, while the sinner has been removed by Him out of it, for uncounted ages, is absurd.

(3.) The doom of the wicked is also a judicial '*punishment*:' Matt. xxv, 46. But punishment is a process: it is the infliction of pain on an offender, because of his misdeeds. The judge is required to add words of duration to his sentence of punishment, in order to define the term of suffering: 'You are to be

imprisoned *three months, with hard labour*:' 'You are to be hung by the neck *till you are dead*.' As, then, 'eternal' is the duration here prescribed, it defines the length of the process; which is without end. But the 'punishment,' or the 'destruction,' are one. The destruction, then, is a process, and it is to last for ever.

(4.) The doom of the wicked is also, on God's part, "the *vengeance* of eternal fire:" Jude 7. Now vengeance, or the judicial infliction of pain because of broken law, is a process. Its duration is defined to be for ever. This passage is exempt from the evasion applied to "eternal punishment." Here the vengeance is eternal, because the fire by which it is inflicted is so.

Now the judicial sentence concerning torment is, that it be for ever: Rev. xiv, 10, 11; xx, 10. But the 'torment' is the 'vengeance,' the 'devouring,' and the 'destruction' inflicted of God. As surely, then, as these three first are processes, so is the last.

The word 'torment' shuts up the escape that is attempted, where 'eternal *punishment*' is named as the doom of the lost. It cannot be said that nonentity endures eternal 'torment.'

(5.) But the Scriptures add a further proof. They tell us that the instrument of '*destruction*,' of '*punishment*,' of '*vengeance*,' of '*torment*,' is 'fire:' Matt. xxv, 41, 46; Jude 7; Rev. xiv, 9, 10. Now, fire is an ever active element, producing pain on those who set in it. And the wicked are sentenced to go *into* it, and to suffer its burning. But the fire is eternal. This assures us, therefore, with the utmost certainty, that *the destruction is a process going on for ever*. For we also learn, that the instrument necessary to the process of inflicting pain is itself eternal. It is certain, then, that the instrument of woe would not be eternal, if its employ were only temporary. To suppose the contrary is to mock God, by imagining Him to be guilty of folly.

'But every process must come to an end.' With

men, Yes! But with God, when He pleases, No! When He says the process of judicial infliction shall not cease for ever, His almighty power must support this truth.

6. My *sixth* argument is as follows:—*The vengeance of God put forth cannot but produce anguish in His enemies. But His vengeance is declared to be eternal*: as it is written of the men of Sodom, that they are already “suffering the vengeance of eternal fire:” Jude 7. Now, as the instrument of God’s vengeance is eternal, so also is the feeling on God’s part which sustains it. The sentiment expressed is nearly the same as if it were written—“the eternal vengeance of fire.” So, if I find the words—‘He suffered the penalty of transportation for life,’—I may speak of his enduring ‘a lifelong penalty.’

But Scripture shows us the corresponding phase of the matter. It tells us of answering sufferings on the part of the lost. They are to be sensible of this wrath of God; they are to be cast into a furnace of fire, and the pain thereof is to produce “wailing and gnashing of teeth:” Matt. xiii, 42, 50; xxii, 13; xxiv, 51. But the wrath of God is eternal. Eternal, then, are the sufferings of the guilty, which spring from that wrath: Matt. x, 15; xi, 22, 24.

And if it be God’s design to deter from like sin by making the wicked “examples,” that design will be most awfully carried out by making those examples public and eternal: Jude 7; 2 Pet. ii, 6; Rom. ix, 22. That punishment which is exhibited to the eye, as now going on, is far more terrible than the story of one finished ages ago: “They shall go and look on the carcasses of men that have transgressed against Me.”

7. My *seventh* argument arises from the impossibility, according to the laws of language, of interpreting the word ‘destruction’ as it is interpreted by opponents. In the view of Mr. White, and those who agree with him, ‘destruction’ has two senses opposed to one another.

(1.) It signifies, first—temporary punishment in fire for some unknown period. During this period the lost consciously suffer the curse and wrath of God.

On which I observe, that therefore our idea of existence in misery is a true view of the word ‘destruction.’ Our opponents are obliged to confess, that ‘destruction’ is, in part, as we plead, a *process* of inflicting and of suffering pain for a time which they do not limit, save as denying its eternity.

(2.) But they add, that, after a time unknown to us, the godless cease to exist. And that is ‘destruction’ in its completion and result.

On which I observe, again, that the same word cannot, as singly applied, and without some discriminating expression adjoined, take both these senses. You must choose (1) either ‘destruction’ as the *process*—the wrath of God and His curse descending on the lost to their misery; or (2) ‘destruction’ as the *result*—the curse, the suffering, and existence itself, past.

I deny not, that the Judge might have so spoken of the destruction as to fix to it the sense of non-existence. Had He said, ‘Be cast into hell-fire, which shall at once be your destruction, and ye shall no longer be,’—then this would have been designated ‘destruction,’ as the completed result. But the Judge in this case speaks of ‘eternal fire’ and of ‘eternal punishment,’ and ‘eternal destruction;’ and you own that He speaks first of the *process of inflicting woe*, which is our sense. Then you have chosen the meaning of *destruction*. That is the sense of it in the passages God has given. You cannot insert any other sense in this simple, single use of the word ‘destruction.’ It is not, ‘You shall suffer destruction first as the process, and at length destruction as the completed result of non-existence.’ That is excluded by the word ‘eternal.’ Now, as the sense you first annex to the word ‘destruction’ is the process, the adjunct ‘eternal’ fixes it to that sense solely. Therefore the destruction of the

wicked is the unending process of inflicting woe, on God's part; and of suffering woe on theirs.

8. *My eighth proof against non-existence as the sense of 'destruction,' arises from a comparison of the one case where annihilation is spoken of, with the cases in which the lot of the wicked is described.*

Of the heavens and earth that are now, Scripture says, that after the thousand years they fled from the face of the Judge, "*and no place was found for them.*" Rev. xx, 11. "The first heaven and the first earth were passed away:" xxi, 1. But the very contrary to this is said of the lost: "Whosoever was not found written in the book of life was cast *into the lake of fire:*" xx, 15. "The fearful, and unbelieving . . . shall have their part *in the lake* which burneth with fire and brimstone: which is the second death:" xxi, 8. There is a "*place of torment*" now: (Luke xvi, 28;) there is a place set apart for it during the Millennium, and after it for ever. The annihilated have no place. As long as they have a place of woe, they are in misery. But their place of woe is for ever. For ever, then, are they in misery.

9. My ninth and last argument has been already stated. *The most terrible sense which can be given to the words 'destruction,' 'punishment,' 'vengeance,' is the true one.* For Jesus desires to awaken in His disciples the sentiment of fear toward God as the Just Judge, and the Supreme King. His Spirit complains of men by nature, that they have "no fear of God:" Rom. iii, 18. By fear of God the Saviour would even deter disciples from sin. He teaches the avoidance of God's wrath by any sacrifice: Matt. v, 22, 30; xviii, 9; Mark ix, 43—47; Matt. x, 28; Luke xii, 4, 5. Which, then, is the most terrible sense of the words 'destruction,' 'vengeance,' and 'punishment?' That which regards them as a process of inflicting pain; or that which supposes them to speak of non-existence? There can be no question, that the idea of anguish inflicted is the most awful. Man's

infections, such as they have been experienced by many of the martyrs, make us shudder. Persecutors have used both fire and the worm. The sense, then, which heightens our fear of God as the Offended Ruler, is the true sense. Then the misery of the lost is for ever.

Then destruction is the process of inflicting misery, and it is to last for ever.

These two things—wrath on God's part, and suffering on the sinner's—are the counterparts one of another.

1. If the sufferings of the lost be eternal, it is because the wrath of God is called out against the sinner eternally. It is the eternal wrath which sustains the eternal fire and its endless woe.

2. Or, again, if the wrath be eternal, so also will be the sufferings of the sinner. But the wrath and vengeance are eternal: Jude 7. So, then, are the sufferings of the wicked.

In the dilemma of Dr. Angus, which I have already stated in a somewhat different point of view, I am full of confidence that it cannot be broken by our opponents. Mr. White has done his best against it, and failed.

Let us see how he meets it.

The dilemma is, in substance, this:—

'What is the Destruction spoken of? It is either:

1. The ages of suffering beginning at Christ's coming; or,

2. It is non-existence after these ages of suffering are over.

1. If it be the *ages of suffering*, our case is proved: destruction is suffering inflicted eternal by Christ for ever.

2. If it be the non-existence after the previous ages of suffering are over, then the destruction does not begin, as Scripture says it shall, with Christ's coming. It is something that does not take place till ages after it.

It must be one or other of these; it cannot be both.

It cannot be the non-existence after suffering, for that would be ardently desired by the criminal—a blessing, and not a curse.’

How does Mr. White answer it?

“I ask the reader’s attention to the language used in the Bible concerning the death of Christ. All that is comprehended under that designation is sometimes spoken of as ‘the sufferings of Christ,’ sometimes simply as His ‘death,’ or ‘the laying down of His life’ [$\psi\chi\eta$ mind, not $\zeta\omega\eta$.*] Suppose we apply Dr. Angus’s principle of criticism to these phrases.

“Either (1) those dreadful sufferings precedent were the death of Christ: or (2) they were not.

“(1.) If they were, then the death of Christ was not dissolution, but was consistent with His continued life as a man, and He never died in the sense in which evangelists say He did. (2.) If those sufferings were not the death, but only preceded it, then the Saviour was not ‘dying’ during the passion, but only at a single moment between the two evenings at the Feast of the Passover; and, moreover, the death of Christ, which is always spoken of as a curse, was a blessing. Christ’s death was either *suffering without dissolution, or it was a most welcome release.*” (m.v.)

Surely, never before was soldier labouring under so many deadly diseases sent out to battle! He is only fit for hospital. Mr. White is a clever man, but here the weakness of his cause manifests itself:—

(1.) “Suppose we apply Dr. Angus’s principle of criticism to *these phrases.*”

Why, the whole argument turns upon ‘destruction’ being the *one word* used, and the consequent inadmissibility of taking it in *two different senses* in its one occurrence.

(2.) We can take this bull by both horns, and snap them with ease. ‘If the preceding sufferings were Christ’s death, then He did not die, as evangelists say!’ By its very phraseology, this sentence excludes the supposition that the *sufferings* were the *death*. How can what *precedes* the death *be* the death? How can what goes before a result be the result itself which follows after?

* The difference will be treated of in the next chapter.

Mr. White’s fundamental fallacy is, that ‘death’ includes both the sufferings which precede the soul’s departure, and the soul’s departure itself. Deny that, and all falls to pieces.

What is death? It is the soul’s exit from the body, and (in this argument) nothing beside.

Let us try the other horn:—

‘If those precedent sufferings were not the death, then Jesus was not ‘dying’ during the previous hours, but His death was the moment of His soul’s exit.’ ‘Those *precedent* sufferings were not the death.’ By the very terms employed they could not be. ‘But if so, Jesus was not dying during the previous hours.’ Was ever anything so feeble? ‘Dying’ is the soul’s movement towards the exit: but ‘death’ is the exit itself. Said a saint in his last hours, “*Dying* is hard work, but *death* is delightful.”

Here, again, the foundation-mistake crops out. Our question is about the *one* term ‘destruction;’ but he has introduced *two*. Here ‘*dying*’ answers to ‘destruction,’ as the *process*; ‘death’ to ‘destruction,’ as the complete *result*. Find us two Scripture words relating to the fate of the lost, one signifying the sufferings previous to non-existence, and the other non-existence itself; and then you will be a long way toward proof of your point. But not till then!

The same fallacies run through his second case.

(3.) He utterly disclaims the imputation, “that ages of suffering are in all cases to precede the miserable destruction:” “*Rainbow*,” June, 1870, p. 278.

If it be so, the argument still turns upon the cases in which, as opponents admit, ages of suffering do precede. But what are those cases in which ages of torment are not to precede? I can find none.

For four thousand years the sinners of Noah’s day have been cast into the prison of the bottomless pit. The men of Sodom have been suffering the vengeance of fire there for a period not much short of that. The rich man was a sufferer in Hadees before Christ came;

so that he has endured two thousand years. They are all *preserved* there till the judgment-day : 2 Peter ii, 9.

Will they be set free at the coming of Christ, and during His reign of the thousand years? By no means. That is the day of the righteous judgment of God in its open manifestation, when each is to receive award according to his works. And to the worker of evil there is then to be "indignation and wrath, tribulation and anguish : " Rom. ii, 8, 9, 10. Throughout that day Satan is incarcerated in the first Death : Rev. xx, 1. And at the commencement of that period, the wicked of the Gentiles are consigned to the punishment of eternal fire : Matt. xxv, 41—46.

After the thousand years comes "eternal judgment." Satan is cast into the lake, to be tormented for ever with the False Christ, the False Prophet, and their worshippers : Rev. xx, 10 ; xiv, 9, 10. And Scripture closes with describing the place of the lost as fixed in the lake of fire : Rev. xxi, 8.

Where, then, is any loophole of escape from the eternity of torment? The annihilationist theory is opposed to Scripture ; and it will appear more and more opposed, as their views develop themselves.

1. It is opposed, in regard to the *duration* of torment. Scripture describes it as eternal ; our opponents affirm it to be but temporary.

2. It is opposed, as regards the treatment of *degrees* of guilt. Our opponents suppose these to be met by different *periods* of torment. Scripture, assigning to all the lost eternity of woe, compensates the degrees of guilt by degrees of intensity in that eternity of woe : Matt. xxiii, 14 ; Mark xii, 40 ; Luke xx, 47 ; Matt. x, 13 ; xi, 22, 24 ; Mark vi, 11 ; Rev. xviii, 6.

3. It is opposed to Scripture, in the spirit out of which it springs, and the tempers it fosters. It springs from low views of God and sin ; and from high views of man's dignity and powers. It produces *blasphemy*. It contains in itself the spirit of Gnosticism, and out of it will arise all the errors, absurdities, and wicked-

ness of that system. Here is a passage, in proof of its holding and teaching the central principle of Gnosticism :—

"With the moral argument, Mr. Strong very prudently will have nothing to do. He simply casts dust into the air, and cries out, 'The flesh ! the flesh !' That is to say, in plain language, *he dares not interrogate that moral consciousness, those innate convictions of truth and righteousness which God (not the devil, as my opponent seems to imagine), has implanted in his spirit, because he knows what the response will be : "* ("Rainbow" for 1869, p. 266.)

Now, if we can, from our reason and conscience, decide beforehand how the Most High is to act in judgment, we take a position above Scripture. To say —'Such a passage cannot mean what it seems to teach, because it is contrary to my conscientious views of what God ought to do,'—is Gnosticism. And if the principle be good in the present case, it must be followed out.

'Men of intelligence !* you have, by appeal to reason and conscience, rid yourselves of the Augustinian theory and its atrocities ! 'Tis well ! But will you pause there ? Are there no other deformities, which break the symmetry of the temple of truth ? How long will you be hoodwinked by the traditional Athanasian dogmas ? Will you submit, men of intelligence, to doctrines subversive of reason ? Ask common-sense—Can the doctrine of the Trinity be true ? Count upon your fingers, man, woman, *child* ! Can one be three ? Can three be one ? 'The Bible teaches it !' Impossible ! If it did, 'twere no book for the man of reason."

Give entrance to this principle then, and you are on the slopes of infidelity. If you halt anywhere short of atheism, it is no fault of the principle that leads you. 'But does not God warrant us to judge His conduct ?' I can find no such allowance in Abraham's believing

* Γνωστικοί.

that God, as the judge of all, would treat the righteous and the wicked differently. Abraham spoke, in the absence of Scripture, the thought of his heart; and in this belief he was right—the Flood was proof of it.

God has now spoken His decisions about the lost. Can we do anything but accept them? Can we say, 'Such a sentiment cannot have been stated by God, for it contradicts my conscientious judgment?'

In Rom. iii, 4—6, I find only that God is to be believed in all He states; although this should compel me to say,—'Then every man is a liar!' I see in Paul's "I speak as a man" only his apology for the impiety with which men bring God to their bar. I learn there, too, that at last the Almighty, whom men have so audaciously judged, will justify His sayings and acts, even to their blind eyes. Men's saying that God is unjust if He award eternal misery to His foes, is folly and treason. 'Moral argument, indeed!' There is no argument in it! It is a false assertion—that is all. Tens of thousands can see no injustice in the matter. The statements of opponents is to them of no more weight than burglars complaining of the injustice of the laws against burglary!

Even at that point at which men think they have the strongest right to speak out—where the question is of God's decision of the lot of each son of Adam for eternity—the Holy Spirit, with bold and firm hand, represses the hardihood of human judgment of God.

"Thou wilt say then unto me, Why doth he yet find fault? For who hath resisted His will? NAY BUT, O MAN, WHO ART THOU THAT REPLIEST AGAINST GOD?" Rom. ix, 19, 20.

You take your seat on the Great Judge's bench, pardoned criminal of the purblind eye and of the hard heart! Down to His footstool, as the awed listener to His words, and the childlike learner!

The Lord give His people ever to take *this* place!

LIFE AND DEATH.

CHAPTER III.

AN obstacle, hardly to be surmounted by an English reader, besets the enquiry into the Scriptural meaning of '*life*' and '*death*.' For there are four Greek words of different significations which are translated '*life*.'

We may omit to notice particularly one of these, as it does not touch upon our enquiry. The one passage referred to is Rev. xiii, 15.

Of the three remaining words—1. One signifies life as a matter of duration. 'Plutarch wrote his *life*.' For this the Greek is βίος. 2. One designates '*life*' in our usual sense, as in the phrases, '*animal life*,' '*vegetable life*.' This is called also life '*intensive*.' In the Greek it is named ζωή—*zoe*. 3. One designates a portion of man's nature. It is called in Greek *psoochee* (ψυχή.)

It is necessary, then, to consider the Scriptural account of man's nature, in order to take a clear and true view of this. Scripture describes man as made up of three parts: body, soul, and spirit: 1 Thess. v, 23.

"And the very God of peace sanctify you wholly; and I pray God your whole *spirit* and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ."

Here they are given in reverse order:—

1. The *body* of man was first created. "The Lord

God formed *man of the dust of the ground*, and breathed into his nostrils the breath of life, and man became a *living soul*:" Gen. ii, 7. There was first the breathless form; then man became a living creature, after God's inbreathing of the soul.

2. The *soul* of man is a part of his internal nature which he possesses in common with other animals. They too are described as 'living souls:' Gen. i, 20—24; Rev. viii, 9; xvi, 3. It is that part of man in which reside the animal passions and appetites: hunger, thirst, love, joy, pride, fear, and so on. Prov. xxvii, 7; Eccl. vi, 7; Matt. vi, 25; Luke xii, 22; Rev. xviii, 14; Lev. vii, 18, 20, 25; Prov. xxiii, 2; Hab. ii, 4; Acts ii, 43; Josh. ix, 24; Heb. xii, 3; Jer. xxxi, 25; Judges xviii, 25; Lev. xxvi, 15, 43; 2 Sam. v, 8; Num. xxi, 5; John xii, 27; 2 Pet. ii, 8; Ex. xv, 9; Gen. xxxiv, 3, 8; xlv, 30; Deut. xiii, 6; Matt. xxvi, 38; Luke ii, 35; Acts xiv, 2; 1 Sam. i, 10.

It is supposed to be reached by the thrust of the sword: Jer. iv, 10. It is assumed to be the agent in sin: Lev. iv, 2, 27; v, 2; vii, 21. An oath binds the soul with a bond: Num. xxx, 2—13; Lev. v, 4.

It is a part superior to the body; the prime mover in the man. "*Soul*, thou hast much goods laid up for many years; *take thine ease, eat drink, be merry.*" But God said unto him: "Thou fool, this night thy soul shall be required of thee:" Luke xii, 19, 20. And again, "If any (says Jesus) come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own *soul* also, he cannot be my disciple:" Luke xiv, 26. Our translators here render the Greek word 'life,' but wrongly. Of course the soul, in Scripture phrase, is not to be regarded as equivalent to a man's spirit, or spiritual welfare; which is with us now its usual signification.

It is capable of being seen after death. "I saw under the altar the *souls* of the slain:" Rev. vi, 9; xx, 4. So the rich man could see Abraham and

Lazarus: Luke xvi. So Saul and the witch beheld Samuel: 1 Sam. xxviii. It departs from the body at death: Gen. xxxv, 18; 1 Kings xvii, 21; Jer. xv, 9. In this last case it is translated "the ghost."

While it abides in the body the man is alive. It was created at first to enjoy the world in which man was set. But now, to give one's self up, as do the men of the world, whether as traveller, musician, poet, painter, or in other ways, to the enjoyment of the things of this world is to constitute one's self a '*soulish*' man; to use the Scriptural expression.

3. The third division of human nature is THE SPIRIT: in Greek, *Pnooma* (πνευμα.) This belongs to all men, converted and unconverted alike. "For what man knoweth the things of a man, save the *spirit of man* which is in him?" 1 Cor. ii, 11. "Let us cleanse ourselves from all *filthiness* of the flesh and *spirit*:" 2 Cor. vii, 1. "Then shall his *spirit* change, (*Heb.*) and he shall pass over, and offend, imputing this his power unto his God:" Hab. i, 11. The Lord "formeth the *spirit of man* within him:" Zach. xii, 1; Dan. v, 20; Gen. xli, 38; Mal. ii, 16; Jas. iv, 5; Job xxxii, 8, 18; Is. xlii, 5; Ezek. xiii, 3; xviii, 31. Thus Jehovah is called the God of the *spirits of all flesh*:" Num. xvi, 22; xxvii, 16; Heb. xii, 9. It would almost seem from this expression, and from Eccl. iii, 19—21, that the beasts may possess a spirit.

The spirit is, however, the part in man which is connected with worship. "God is my witness, whom *I serve with my spirit* in the Gospel of His Son:" Rom. i, 9. "Brethren, the grace of our Lord Jesus Christ be with your *spirit*:" Gal. vi, 18; Philem. xxv. "With my soul have I desired thee in the night; yea, with my *spirit* within me will I seek thee early:" Is. xxvi, 9; lvii, 15; lxvi, 2; Ps. li, 10. "Renew a right spirit within me:" Ezek. xi, 19; xxxvi, 26; xxxvii, 14; Ps. xxxii, 2; xxxiv, 18; Matt. v, 3; Luke i, 47; 1 Pet. iii, 4; Acts xviii, 25; Rom. xii, 11; 1 Cor. xvi, 18. "He who is joined

to the Lord *is one spirit*." 1 Cor. vi, 17. Of some men the Scripture says—"They are all soul, not having a spirit, so thoroughly destitute of religion are they:" Jude 19.

He who will trust the Scripture account of the fall, will find, that Conscience is the new faculty which man stole, against the commands of God, by eating the forbidden fruit: Gen. ii, 2, 5, 17; iii, 4—7. Hence the first assertion of his dread acquisition is given by God after the transgression—"Behold the man *is become* like one of us to know good and evil:" Gen. iii, 22.

The *spirit* of man is closely conjoined with his *soul*; so much so, that the Hebrews speak of the "dividing between soul and spirit," as one of the astonishing powers of the Word of God: Heb. iv, 12. At death they both depart to Hadees, strictly united. This is proved, by the circumstance, that Scripture speaks of death indifferently; sometimes as being the departure of the *soul*, sometimes of the *spirit*. It speaks in like manner of the restoration to life as being due to the return, either of the spirit, or of the soul. "But Jesus, when he had cried (shouted) again with a loud voice, *dismissed his spirit*," (*Greek*): Matt. xxvii, 50. "Father, into thy hands I commend *my spirit*. And having said this, he gave up the ghost," (breathed his last): Luke xxiii, 47. "He said, 'It is finished,' and he bowed his head, and gave up *the ghost*," (spirit): John xix, 30. "The *body* without *the spirit* is dead:" Jas. ii, 26. Jesus in spirit, went and "preached to *the spirits* in prison:" 1 Pet. iii, 19; Luke viii, 55; Acts vii, 59; Jud. xv, 19; Eccl. xii, 7; Heb. xii, 23; Ps. xxxi, 5; Job. xxxiv, 14, 15. On the other hand, Jesus gave "His *soul* a ransom for many:" Matt. xx, 28. "Thou wilt not leave *my soul* in Hadees:" Acts ii, 27, 31. "This night *thy soul* shall be required of thee:" Luke xii, 20. "Trouble not yourselves; for his *soul* (Eutychus') is in him:" Acts xx, 10; Rev. vi, 9; xx, 4. "As *her soul* (Rachel's) was in de-

parting, (for she died,) she called his name Ben-oni:" Gen. xxxv, 18. "Let this child's *soul* come into him again." "The *soul* of the child came unto him again, and he revived:" 1 Kings xvii, 21, 22.

The spirit is as superior to the soul, as the soul is to the body. "The first man, Adam, was made a living *soul*; the last Adam was made a quickening (life-giving) *spirit*:" 1 Cor. xv, 45; Matt. vi, 25. The body is but the clothing; *the soul is the man*. The body is but the tent or house; the soul and spirit are the tenant: 2 Cor. v, 1—4.

"For we know that if our earthly house of *this* tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven: If so be that being clothed we shall not be found naked. For we that are in *this* tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life."

2 Pet. i, 13. Scripture speaks of the dead as man does. "It came to pass in those days, that *she* (Dorcas) was sick and died; *whom*, when they had washed, they laid in an upper chamber." The disciples send for Peter. "And all the widows stood by her weeping, and showing coats and garments which Dorcas used to make (*Greek*) *when she was with them*. But Peter put them all forth, and kneeled down, and prayed, and turning him to the *body*, said, 'Tabitha, arise!' And she opened her eyes, and when she saw Peter, she sat up:" Acts ix, 37—40.

Hence, Scripture speaks of two men as being found in each person: the "INWARD MAN," and the "OUTER MAN."

"Though our *outward man* is perishing, yet *the inward man* is being renewed day by day:" 2 Cor. iv, 16. "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in *the inner man*:" Eph. iii, 16; iv, 20—25; 1 Pet. iii, 4; Rom. vii, 22, 23; viii, 10.

Jesus, as a perfect man, combined in Himself these three parts of the manhood. "And when Joseph had taken *the body*, he wrapped it in a clean linen cloth:" Matt. xxvii, 59. "*My soul* is exceeding sorrowful, even unto death:" xxvi, 38. "Father, into thy hands I commend *my spirit*:" Luke xxiii, 46.

II. ZOEE. "*Life*."

We come now to consider more particularly the *second* of the Greek words, which is translated "LIFE." ζωη. (*zoe*.)

Natural life means, according to Dr. Johnson, "The union and co-operation of soul and body; animation, as opposed to an *inanimate state*." Or, we may say, that 'human life is the state which results from the union of the three parts of man, spirit, soul, and body.'

'*Life*' differs manifestly from bare '*existence*.' Chairs and tables exist, but have no life. Yet some of the Annihilationists overlook, or tread underfoot this so obvious difference.

(1.) "With them (the orthodox) the death of man is a certain 'condition of *existence*,' or *life*:" Constable. *Rainbow* for 1869, p. 507.

(2.) Death is spoken of in Scripture "not as a 'condition of *existence*,' or *life*, but as the direct opposite of *existence*, or *life*:" p. 511.

(3.) "According to the third opinion, punishment is eternal, but it consists in eternal death, that is, the loss of *eternal life* or *existence*:" Constable's *Restitution*, p. 5.

(4.) He had one clear, well understood sense for death, the *loss of life and being*:" p. 14. (Also *Rainbow* for 1869, pp. 409, 511.)

As the differences are so great between the two Greek words,* where these are not kept in view, answerable mistakes arise. Scripture ever maintains these differences. (1.) It speaks of the *soul* as a part of man laid down as a ransom, and taken up again: John x, 15; Matt. v, 20, 28. It speaks of 'seeking the soul,'

* Ψυχη and Ζωη. *Psoochee* and *Zoe*.

meaning thereby, attempting to *kill* a person: Matt. ii, 20; Rom. xi, 3. It describes the soul as an entity, either left in Hadees, or raised up thence; of its being found or preserved alive, won, or lost: Matt. x, 39; xvi, 25, 26; Acts ii, 27, 31; Luke xvii, 33; xxi, 19. It speaks of committing the soul to God, as its great Creator: 1 Pet. iv, 19; of purifying it, dismantling it, (Acts xv, 24, 'subvert,') or warring against it: 1 Pet. i, 22; ii, 11. It tells of *its living*, or of its being smitten: 1 Sam. i, 26; xvii, 5; Ps. cxix, 175; Lev. xxiv, 17, 18, 37. Scripture speaks also of *killing a soul*. What does it mean thereby? What we mean by *killing a person*. And in this way it is rendered: Num. xxxi, 19; Deut. xxvii, 25; Josh. xx, 3; Jer. xiii, 19. So again—"Let *my soul* die the death of the righteous," is Balaam's word: Num. xxiii, 10; Judges xvi, 30.

It uses the expressions—a man's loving or hating his own soul, or the soul of another: John xii, 25; Acts xx, 24; Rev. xii, 11; Deut. xiii, 6; 1 Sam. xviii, 1, 3.

(2.) But it speaks of *life (zoe)* as a state or condition which may be 'entered into,' 'obtained,' 'inherited,' 'hid or brought to light,' 'reaped,' 'promised,' 'hoped for,' 'bestowed;' a state to which we may be led on: Matt. xviii, 8, 9; xix, 16, 17, 29; vii, 14; 2 Tim. i, 10; Rom. ii, 7; Gal. vi, 8; Col. iii, 3: 1 John ii, 25; Tit. i, 2; iii, 7. "When all things abound to a man, *his life* is not one of his possessions:" Luke xii, 15. (*Greek*.) But his *soul* is. '*Life*' is to be enjoyed in the age to come: Mark x, 30. But the *soul* is possessed now. *Life* is to be sought from Christ; but not our *soul*: John v, 40; x, 10, 28. *Life* is Christ's gift to His elect: the *soul* is possessed by the lost as well as by the saved: John xvii, 2. We are said to pass, on believing, from one state of the soul and spirit—"death," to another state—"life:" John v, 24; 1 John iii, 14.

Sometimes the two words occur together in the same

sentence, and then their difference is clearly seen.* The hater of "his *soul* in this world shall keep it unto eternal *life*:" John xii, 25. Wherefore is "*life* given to the bitter of *soul*?" Job iii, 20. "My *soul* is weary of my *life*:" Job x, 1, "Which holdeth our *soul* in *life*:" Ps. lxvi, 9. "Wisdom and discretion shall be *life* to thy *soul*:" Prov. iii, 22; Luke xii, 15.

In the writings of the opponents there are several misinterpretations arising from the disregard of this distinction. Thus Messrs. White and Constable speak of the *soul* as meaning 'animal *life*.'

"There are many passages of the New Testament which allow of no interpretation, but the one here maintained. Thus John xii, 25; 'He that loveth his life ($\psi\upsilon\chi\eta$) shall lose it, and he that hateth his life $\psi\upsilon\chi\eta$ ['in this world,'—omitted,] shall keep it unto life eternal.' Here the $\psi\upsilon\chi\eta$, or life which a man shall lose hereafter, if he save it on earth by avoiding martyrdom, is that *natural life* which he sought so to preserve. The life which he shall keep for life eternal is the life which he lost for Christ's sake here—that is, his life as a *human being*."—*White's Life in Christ*, p. 24.

In this passage of John, the *Psoochee* is still "the *soul*." The soul is a part of man's nature: 'tis the basis of life; but the soul is not life. The departure of the animal soul produces indeed the loss of life on earth; but the soul is not life. On the restoration of the *soul* to the body the faithful disciple shall find *life*: but the *soul* differs from the *life* it imparts. The faithful servant of Christ keeps his *soul* unto eternal *life*; here evidently the soul and life differ. The magnetic needle is the basis of safe navigation; but the needle is one thing, the navigation is another. The soul is the cause; the life is but the effect.

'Life' (*zoe*) differs from 'the soul' (*psoochee*) as the movement of a clock differs from the pendulum. The pendulum is a part of the clock, and necessary to its going. But it is not the movement of the clock. The

* Hence Scripture often speaks of the extreme brevity of *life*. ($\xi\omega\eta$.) But *never* does it so speak of the *soul* of man. ($\psi\upsilon\chi\eta$)

animal soul is necessary to animal existence; but it differs from it as a cause from an effect.

Again Mr. Constable says:—

"There is another Greek word, 'Psyche,' constantly* translated [and wrongly] 'life' in the New Testament. In passages where this word can only mean *animal life*, (*m.i.*) such as we share with the lower creation, *this life, it is expressly declared shall be lost hereafter by the ungodly.* (*m.i.*)† In Matthew x, 39, our Lord declares, "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it." What is this life which the fearful and the unbelieving prolonged by their denial of Christ, and which martyrs lost by their confession of Christ? It is, and can be nothing but *animal existence*. It is the *life* which the good and the bad have in common. It is that which both alike value and would prolong, but which the one are content to lose and do lose for Christ; and which the other will not lose for His sake. That which these latter here prolonged for a little while, the Lord of life tells them they shall lose in the future retribution—that is, *they shall cease to exist*."—*Restitution*, p. 18.

This paragraph is wrong on three essential points.

1. As to the *persons*. It is not spoken of "the ungodly," but to the twelve "*disciples*:" x, 1. The parallel passages are also spoken to believers: Matt. xvi, 25, 26; Mark viii, 35; Luke ix, 24; xvii, 33; John xii, 22—25. This error makes void both premises and conclusion. For the believer will not be reduced to non-existence.

2. In regard of the sense of *psoochee*. It is an essential part of men's nature; it does not mean 'animal existence.' It is indeed possessed by the brutes, as well as by man; but in them too it is not life, but an essential part of their being, as eternal as in man: Rom. viii, 19—23. The Saviour's meaning is more clearly seen in Matthew xvi, 25—28, because there He has more fully expressed himself.

"Whosoever wishes to save his (*animal*) *soul* shall lose it; but whosoever shall lose his (*animal*) *soul* for

* Very far from always: Matt. x, 28; xi, 29; xii, 18; xvi, 26, etc.

† *m.i.*, means '*My Italics*.'

my sake shall find it. For what is a man profited, if he gain the whole world, but be fined (*Greek*) his own *soul*? or what shall a man give in exchange for his *soul*? For the Son of Man shall come in the glory of His Father with His angels; and then shall He reward each according to his works."

Our translators in the twenty-fifth verse render the word 'life;' in the twenty-sixth, "*soul*"—to the production of confusion in the English reader's mind. Jesus is really speaking throughout of the same essential part of man's nature. 'What shall a MAN (that being of body and *soul*) be a gainer, if he be fined his *soul*?' He has laid up (suppose) great riches, and won great palaces and estates on earth. But when Jesus comes, the man is sentenced to leave his body on earth, and his soul is to depart to Hadees. His possessions are in this world above; but the soul—the part that should enjoy them—is below. Take away from a man the soul, and what becomes of life?

Translate the same word by 'soul' all through the passage, and then it is certain that the 'losing of the soul' is not its non-existence. For it is spoken of the believer, and to him eternal life is secure.

3. The writer is wrong in regard of the *loss* and of the *gain* supposed by our Lord. 'This life,' (Mr. Constable supposes)—'this animal existence'—shall be lost by the unfaithful in the future retribution—"they shall cease to exist." Jesus is speaking of the retribution at His coming and of His *millennial kingdom*; not of *eternal life*. His meaning is explained beautifully by the fuller statements of the Apocalypse concerning that period. "I saw *the souls* of those beheaded for the witness of Jesus, and for the word of God . . . and they *lived* and reigned with the Christ a thousand years. But the rest of the dead *lived not** until the thousand years were finished. This is the first resurrection." "Blessed and holy is he that hath part in the first resurrection:" Rev. xx, 4—6.

* "Again," omitted by the critical editions.

The saints were *beheaded* for Christ: there is the loss of *the soul*, in the Scripture sense. Body and soul were severed by martyrdom; and John saw the soul separated from the body. But the martyrs came to life; for their souls re-entered their bodies; and they reigned a thousand years with Christ. Here is the *lost soul found*! "The rest of the dead *lived not*." Does that mean that they ceased absolutely to exist? By no means! Their souls existed in Hadees, whence they come forth at the judgment of the dead: Rev. xx, 13. But though their souls *existed*, they *lived not*; for their souls during the millennium were not united in resurrection to their bodies.

In short, Jesus is here threatening believers who refuse to become martyrs for Him when duty calls, with exclusion from the reign of the thousand years; and proposing to those who so suffer the enjoyment of that blessed period. So it is written again of the persons constituting the mystic Manchild, "who is to rule all the nations." "They overcame him by the blood of the Lamb, and by the word of their testimony; and they *loved not their soul unto death*:" Rev. xii, 5, 11. Hence they are promoted to reign with the Christ. As saith also another passage, "If we *suffer*, we shall also *reign with Him*: if we *deny Him*, He also will *deny us*:" 2 Tim. ii, 12; Rom. vii, 17.

Mr. White speaks of "the judicial extinction of *life* in hell," p. 12; of men's "miserably losing their *lives* in hell," p. 29; of "the destruction of human *life*," p. 32. Now I cannot find any passages in the New Testament which would convey such a sense. If Mr. White takes 'life' in the usual English sense, (*zoëe*,) I say boldly, *there are no such passages in the New Testament*. If by 'life,' and 'lives,' he means the classical and New Testament sense of 'the soul' (*psoochee*) then there is no such expression as '*extinction of the soul*.' The destruction of the soul is simply the undoing of its *well being* and happiness; as is shown elsewhere.

The expression—which is a sort of watchword with

our opponents—"Life in Christ only"*—derives its popularity from its ambiguity.

"Life in Christ only!" What do you mean by it? What kind of life do you intend?

For there are three different kinds of life.

1. Life *physical*, enjoyed by the good and evil alike: 1 Cor. xv, 19; 1 Tim. iv, 8.

2. Life *spiritual*, the life of the spirit of man toward God: a state in which the favour of God is resting upon the man. This life is already begun in the believer: John v, 24; xvii, 2, 3. Man's natural state is one of spiritual death.

3. Life *eternal*, or endless blissful existence in resurrection: John vi, 53, 54; Rom. viii, 23; John iii, 36; Matt. xix, 16, 17; 1 John v, 11—13.

Which then of these lives do you mean?

And what kind of union do you mean by "in Christ?"

1. A man's *natural* union with Christ, as possessing the same flesh with himself? or—

2. *Spiritual* union, by the regeneration of the Holy Ghost? "He that is joined to the Lord is one spirit."*

As God is omnipresent and all sustaining, the existence of all creatures is only in Him. "For in Him we live, and move, and have our being:" Acts xvii,

* I know of but two passages where the phrase occurs (1) "The gift of God is eternal life in (*Greek*) Jesus Christ our Lord:" Rom. vi, 23. This occurs in the chapter which speaks of the believer's immersion *into* Christ. Hence he is treated of as in Christ, and as possessed of more than endless existence in Him: Eph. ii, 6, 7. But this rite of baptism is peculiar to our dispensation, even as the privileges are, which it betokens. Here too the word 'life' is joined with 'eternal.' The men of law were baptized into Moses, and were therefore 'in Moses,' and not "in Christ:" 1 Cor. x, 1, 2. (2) The other passage is 2 Tim. i, 1. "Paul an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." But this speaks of the promise of 'life in Christ' as being peculiar to the apostleship—and hence not the privilege of other dispensations.

28. But this supposes no union with God, much less with Christ. Natural life is possessed alike by angels and devils. The patriarchs, Abraham, Isaac, and Jacob, together with the saved under the law, possessed natural and spiritual life, and will enjoy eternal life, although they never were *in Christ*;" never were members of His body. Those lost before Christ and under the Gospel will have enjoyed natural life, and will have endless physical existence; being out of Christ, however, in a spiritual sense. They will exist for ever, because of natural union with Him; since they are possessed of the same nature. "For as in Adam all die; even so *in the Christ shall all be made alive*:" 1 Cor. xv, 22. This is afterwards explained ver. 26. "The last enemy that shall be destroyed is death." Death is ended for all, at the close of the Saviour's reign of the thousand years, by resurrection: Rev. xx, 11. Men stand and are judged before His throne. They can after that die no more; for death's power is ended. Hence their eternal existence in hell.

Hence the phrase '*Life in Christ only*'—is quite misleading.

1. Endless existence will belong to angels and to devils, who are not 'in Christ' in any sense.

2. Endless existence will belong to the lost of mankind; who are "in Christ" only in a physical sense.

3. Eternal life will be enjoyed by the saved of the Old Testament; though they are not "in Christ" spiritually.

4. Eternal life will be enjoyed by believers of the Church who are "in Christ" spiritually, as members of the Risen Redeemer, through the regeneration of the Holy Ghost.

It will be observed, that I attribute '*endless existence*' to the lost; "*eternal life*" to the saved alone. I do so because Scripture applies the expression "*eternal life*," to the saved alone. For while we in English use '*life*' in the sense of bare existence, the Scripture means by "*life*," and specially by "*eternal life*" in its

New Testament sense, 'eternal bliss.' It is evident, that Scripture means by 'life' as spoken of the believer, more than 'bare physical existence.' For it speaks of 'life,' and of 'eternal life' toward God, as already begun. "He that believeth on the Son *hath everlasting life*; and he that believeth not the Son, *shall not see life*; but *the wrath of God abideth on him*." John iii, 36. Spiritual life toward God and its joys are already begun. But the unbeliever, *though possessed of physical existence already, shall not see bliss, but shall find the vengeance of God ever on him.*

Again, "Except ye eat the flesh of the Son of Man, and drink His blood, *ye have no life in you*." John vi, 53; viii, 12. Now this was spoken to those already enjoying physical existence. It is certain, therefore, that the word tells of a higher or spiritual life, in which they had no part.

Again, "All that are in the graves shall hear His voice, (that of Jesus) and shall come forth; they that have done good to the *resurrection of life*, and they that have done evil, unto the *resurrection of damnation*." John v, 28, 29. Here the resurrection of *life* cannot mean 'the resurrection of *existence*;' for both parties rise to existence. 'The resurrection of *life*,' then, means *resurrection to bliss*, and the resurrection of damnation, '*resurrection to misery*.' So ver. 24, 26; and viii, 58. Also 2 Tim. i, 10.

Moreover, when the Holy Ghost speaks of 'life' as a thing of the future provided for the Lord's beloved ones, it means '*blissful existence*,' and not solely existence. Thus in the case of our Lord's resurrection, Peter applies to Him the xvth Psalm. "Thou wilt not leave my soul in Hadees, neither wilt thou suffer thine Holy One to see corruption." How does it proceed? "Thou wilt show me *the path of life*; in thy presence is fulness of joy, at thy right hand there are pleasures for evermore." Psal. xvi, 11. "The path of life," then, is not 'the path of *existence*,' but of *bliss*. So Paul speaks of partaking of the joys of the millen-

nial day in resurrection, as the "reigning *in life*:" Rom. v, 17. And that the eternal portion of the redeemed is more than bare existence is proved by the Apocalypse, whose 'book of life,' 'tree of life,' 'water of life,' 'crown of life,' tell of bliss: Rev. xxii, 1—5.

Of this Archbishop Trench also is a witness. He observes that 'life' often "sets out the highest blessedness of the creature:" *Synonyms*, p. 106. For life is connected with 'holiness' throughout Scripture; as sin is with death. "Whatever truly lives, does so because sin has never found place in it, or having found place for a time, has been expelled from it again. So soon as ever this is felt and understood, *zoe* at once assumes the profoundest moral significance; *it becomes the fittest expression for the very highest blessedness*:" *ibid.*

So Robinson in his New Testament Lexicon says of *zoe*, that it means—"Life, *i.e.* a happy life, *welfare, happiness*." Again, "In the Christian sense of *eternal life*, *i.e.* that life of bliss and glory in the kingdom of God, which await the true disciples of Christ after the resurrection. So *ζ.α.* Matt. xix, 16, 17."

So Webster in his English Dictionary, under 'Life,' gives—as its 21st and 22nd senses:—

21. "*Supreme felicity*," quoting in proof, Rom. 8, 6.

22. "*Eternal happiness in heaven*," Rom. v.

But this is so plain that even opponents confess it.

Mr. Maude writes thus:—

"It is of course fully admitted, that when the Scriptures speak of the 'eternal life' of the righteous, they do not intend *merely* endless existence; but as Mr. Dobney has well observed—'Although the life that is promised to them that believe—'eternal life'—is something unutterably more than protracted and interminable continuity of existence, yet this continuity of being must be an essential and fundamental element:" *Rainbow*, 1869, p. 122.

So Mr. White:—

"On our side there is no denial of the self-evident fact, that the term 'life,' as used in Scripture to describe the present and

future states of regenerate men, *does include the associated ideas of holiness and happiness, (m.i.)* arising from a new relation to God; a spiritual resurrection resulting from redemption: Rom. vi, 4. No one ought to affirm, that the bare idea of *existence* is all that the term includes:" *Rainbow*, 1870, p. 281.

But if so, then our opponents are often guilty of abuse of the terms, speaking as if we taught, that the wicked possessed "*eternal life in hell!*" Here are some specimens.

1. Mr. Maude:—

"Hence was formed the plausible and generally accepted view, that not only was future punishment eternal, but that it also consisted in *eternal life* spent in eternal pain:" *Rainbow*, 1869, p. 118.

2. Rev. H. Constable:—

"The first known holder of the theory of *eternal life* for the reprobate, was probably the author of the writings known under the title of Clementina, and falsely attributed to Clemens Romanus:" *ibid.*, p. 166.

"Hence we ever find the advocates of *eternal life in hell*, when they speak at all freely on the subject, using the phraseology of this fifteenth chapter of the first of Corinthians, of the lost in hell:" p. 356.

3. Rev. W. Burgh:—

"The popular creed does unequivocally assert, that the unbeliever and the damned have *eternal life*, and are immortal; that immortality or *life eternal* is just the one thing of all others which man does not owe to Christ." "Christ our Life," p. 3. "The popular creed teaching that man has *eternal life by nature*:" p. 20.

4. Dr. Leask:—

"If man, as man, is simply a natural being, a mortal being, the doctrine of an *immortal life in hell* cannot possibly be true:" p. 482. "This is the stronghold of those who believe that the everlasting punishment of the wicked is *life in hell*:" p. 483.

I beg, therefore, that any who controvert orthodox views on this point, will never use expressions so

unscriptural, and calculated to prejudice the argument.

Now this question of the sense of 'life' in Scripture penetrates deeply into the argument before us. Passages have been cited from Mr. Constable's writings, showing that he makes 'life' and 'existence' equivalent.

Mr. Taunton follows in the same strain:—

"We believe that 'life' in connexion with the Gospel in the Word of God means life, or a perpetuation of the existence of the creature man:" *Six Lectures*, p. 30.

"Life in relation to the Gospel and to eternity means an eternal existence:" p. 31.

"The popular notion maintains, that life means eternal happiness, and that death means eternal misery:" *ibid.*

Once grant this, 'that life is but existence;' and that 'death' is the 'cessation of existence;' and their cause is won. But we do not so grant. We see a train of fallacies in their argument.

'Life in Scripture means existence.' '*Eternal life means endless existence.*' '*But eternal life is only in Christ.*' '*Therefore those who are out of Christ will have no eternal existence;* that is, at some point of time they will cease to be.'

The argument, as so given, falsely assumes, that 'life' in the Hebrew and Greek of Scripture means just what the word does in English. Here is one fallacy. Next we show, that 'eternal life,' in Scripture means 'endless physical existence in happiness and holiness.' But when once this is proved, the argument of our opponents is null. *There may be, then, endless physical existence without happiness or holiness.*

But the other principle which, in the statement of opponents' argument, I have put in italics, is also unsound. '*Eternal life is only in Christ.*'

There will be 'eternal life' or endless bliss for some not in Christ: that is, for elect angels; and for the saved of the Law, who were under Moses, and not in Christ. Hence there may well be eternal *existence* without happiness or holiness, for those not in Christ.

So that when once the statement, 'Life in Christ only,' is disentangled of ambiguity, and is shown to affirm, as necessary to the argument of opponents—'Eternal physical existence belongs only to those spiritually united to Jesus Christ as members of His body;' it is untrue.

So also Scripture recognizes different kinds of 'life,' which may be, and which are, possessed apart, the one from the other. There is *physical* existence possessed by those whose *spiritual* existence is evil. And of these the Lord Jesus says, that they have *not life*: and will not come to Him to obtain it: John v, 24, 40; vi, 53; x, 10. Spiritual life in Christ is endless bliss begun: but there is a sense in which we who believe are waiting for eternal life.

I turn now to make some observations on Mr. White's Reply to Dr. Angus and others, in the June *Rainbow* for 1870, p. 280. He says:—

"An impression generally prevails, that the life spoken of by the apostle John (*zoe*) does not include the idea of existence, which is always pre-supposed, (*m.i.*) but signifies only a moral condition of holy happiness in God, carrying with it the result of heavenly and eternal joy, which is termed 'spiritual life.'"

Again, p. 281:—

"Our position is only, that this idea of *existence is included in the meaning*, is fundamental to it, the moral ideas associated with it, having this physical conception of eternal conscious being (in opposition to death or destruction) as their basis."

Now who they are that affirm that 'eternal life' does not include the idea of eternal existence in a physical sense, I know not. For myself I suppose, that physical eternal existence is included in the Scriptural idea, and in the expression—"eternal life." Indeed, I can regard Mr. W.'s first statement on this point only as a contradiction. If existence be *supposed*, how can the idea be *excluded*? The happiness of a man, whether for time or for eternity, cannot be conceived of, without the implied condition of his con-

scious existence. How eternal existence should be 'presupposed,' and yet not supposed to run current through eternity, I cannot understand. I look upon it as a contradiction in terms. Where are the men who would so overturn their cause?

'Eternal physical existence is necessary to endless holiness and happiness.' Assuredly! But may there not be endless physical existence *without holiness and happiness*? Can any prove that endless existence without eternal happiness is impossible? There is eternal bliss for the man who is spiritually united to Jesus. But does it follow, that if he possesses not this eternal existence in holiness and bliss, *he cannot have existence at all*? "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." Eternal bliss is in Christ. But the threat to the man of this dispensation who is out of Christ is not non-existence, but that he '*shall not taste of bliss, and that the wrath of God abides on him.*' Here is endless existence in misery. There is the clearest possible distinction between the *existence* of a thing, and its *welfare*.

DEATH.

We come now to the second part of the enquiry—
WHAT IS DEATH?

And here I first give the views of opponents, before proceeding to point out their errors.

Mr. Taunton:—

"We believe that 'life,' in connection with the Gospel in the Word of God, means life, or a perpetuation of the existence of the creature man; and that 'death' means death, or an *extinction of the existence of the creature man*:" p. 30 (*m.i.*)

Mr. Constable:—

"The English reader need only turn to his English Dictionary to see that the primary sense of all the above terms [death,

slaughter, destruction, &c.] is *significant of the loss of existence*."—*Restitution*, p. 16.

"We have only to open our dictionaries, no matter in what language, in order to find that, invariably, the *primary meaning attached to death is non-existence*."—*Rainbow*, 1869, p. 409.

"We thus see, that Scripture speaks of death in exactly the same way that it is spoken of in common life—not as a 'condition of existence' or life, but as the direct opposite of existence or life."—p. 511, *ibid*.

"The primary meaning of death among mankind was loss of existence."—p. 409.

Mr. Maude :—

"The death therefore which Adam was threatened with in case of disobedience, and which he actually incurred, was *death in the proper and ordinary acceptation of the word ; that is, the absolute termination of that creaturely existence which God at his creation had conferred upon him*."—*Rainbow*, 1862, p. 262.

Mr. Burgh :—

"It may indeed be said that this His resurrection from the dead and living again as man is equally against the sentence He bore being literal *death—a ceasing for ever to live*."—p. 14.

These writers then plead, that death means the *absolute* end of existence. We deny it.

"If you doubt it, open your dictionary at the word 'death,' and you will see."—p. 411.

By all means ! What, then, says JOHNSON ? His first meaning is—

2. "The extinction of life; *the departure of the soul from the body*."

Mr. Constable gives the first of these two statements : *why did he omit the second ?* Both together make up the first meaning.

What is Dr. Johnson's third ?

3. "The state of the dead."

What is his tenth ?

10. "[In theology] Damnation : eternal torments."

Johnson, then, does not teach, that death means

absolutely non-existence. He speaks of the *state of the dead*. They exist, then !

What says Webster ?—

1. "That state of a being, animal, or vegetable, but more particularly of an animal, in which there is total and permanent cessation of all the vital functions ; when the organs have not only ceased to act, but have lost the susceptibility of renewed action."

2. "*The state of the dead*; as 'the gates of Death :'" Job, 38.

9. "In *theology*, perpetual separation from God, and eternal torments ; called the Second Death :'" Rev. ii.

10. "Separation or alienation of the soul from God ; a being under the dominion of sin, and destitute of grace or divine life ; called *spiritual death*."

Webster, then, does not teach, that death means absolute non-existence, any more than Johnson. Nor does Dr. Ogilvie, whose account resembles greatly the preceding ones.

What say Liddell and Scott of the corresponding word in Greek ?

"Death, whether natural or violent. Death by judgment of court,—execution."

What says Robinson ?—

"Death, the extinction of life, naturally, or by violence. (a) Genr. and of natural death. (b) spoken of a violent death. (c) Hebrew *Maveth* and Septuagint *Thanatos* often have the sense of *destruction, perdition, MISERY*, implying both physical death and exclusion from the presence and favor of God, in consequence of sin and disobedience."

What says Riddle, in his Latin Dictionary ?

"Mors. 1. Death." "N.B. The Romans, in speaking of the punishment of death, did not always mean natural death, but frequently loss of civil liberty or *diminutio capitis* ; e.g., when a person loses his freedom, and is sold as a slave."

Not one, then, of these dictionaries gives verdict for the appellant. And now I ask, Can you find me, in any language, a dictionary which declares that death means

primarily, *absolute non-existence*? The dictionaries we see teach the contrary to the theory, that death is non-existence. But they suggest an important distinction; one which furnishes a clue to unravel the intricacies of the subject.

Death must be regarded—if we would be clear in our thoughts, from two points of view:—

1. Death as the *point of transit*.

2. Death as the *state*.

1. Death is properly and primarily spoken of the movement of the soul out of the body, which takes place at a certain definite instant. It is thus spoken of in the New Testament. "He was at the *point of death*:" John iv, 47. "My little daughter lieth at the *point of death*:" Mark v, 23; Matt. ix, 18; John xix, 30. And this is the primary view given by Johnson and Webster.

Death as the act of transit, is called in the New Testament—"an end." "He was there until the *end* of Herod." "But when Herod was *ended*"—(Greek) Matt. ii, 15, 19. 'But does not that prove that death is non-existence?' By no means! Scripture speaks as we do of a man's 'coming to his end.' But neither it nor we mean anything but a relative end—an end to animal life, to the play of the heart, the breath of the nostrils. Hence while the Holy Spirit speaks of David's end,—“Let me freely speak to you of the patriarch David, that he both *ended* and was buried:” Acts ii, 29. The apostle goes on to teach, that David's soul is left in Hadees. But the soul is the man. David exists therefore: his end is only an end relatively to this earthly life and the body.

(2) Death as the act is a *dissolution*; not absolute, but partial. "If our earthly house of the tent were *dissolved*, we have a building from God, an house not made with hands eternal in the heavens:" 2 Cor. v, 1. Man is dissolved at death, when he is divided into body, on the one hand; and soul and spirit on the other—severed from the body.

(3) Death as the transit is a *departure*. So we speak of the dead as 'deceased,' or 'departed.' "Having a desire to *depart*, and to be with Christ, which is far better:" Phil. i, 23, 24. "The time of my *departure* is at an end:" 2 Tim. iv, 6.

(4) Death as the moment of departure is an "unclothing:" Cor. v, 2—9.

Now all these views of death suppose, that after the *moment* of death there comes the *state* of death. For I am arguing with those who admit the existence of the soul after death. Then the ideas of death are relative, not absolute. A man's end is only his end in relation to this world: he is still existing elsewhere. There is an *end* here: but there is a *beginning* in another place. The tent is taken down; but the tenant has removed elsewhere. The man has departed only: he exists still: he is gone to Hadees. The clothed one is 'disembodied'; but the slipping off his clothing leaves him still in existence. Let it be once granted, that soul (and spirit) exist after death, and then death is in no case absolutely non-existence. Life has ceased: but 'life' and 'existence' are two different things. Is life a state? So is death! Death proper is the act of passing from the one to the other. The *act* precedes the *state*, and introduces it. The parts of man abide after the moment of death. Does the body cease to exist the instant the soul has departed? It is no longer the living body; but it is the corpse. Does not the corpse exist? Does not the soul? Does not the spirit? Are not the two latter conscious still? Does not Scripture speak of the living and the dead? and Jesus as Lord of both? Rom. xiv, 9. Are they not both to be judged? Does not Scripture describe created beings as falling into three divisions? "That at the name of Jesus every knee should bow of (those) in *heaven*, and (those) on *earth*, and (those) *under the earth*?" Phil. ii, 10; Rev. v, 3 13; Acts, x, 42; Rom. x, 7. *Then death as the state of the dead is in all cases a 'condition of existence.'*

Mr. Constable says :—

“Let our readers mark Mr. Strong’s assertion, that—‘Death nowhere *in the word of God*, means non-existence.’ He could not say that death *nowhere* means non-existence, for we have only to open our dictionaries, no matter in what language, in order to find that invariably the primary meaning attached to death is non-existence.”—*Rainbow*, 1869, p. 409.

We have tested this assertion, and find that *in no language does death mean non-existence*. Johnson tells us that death is ‘the extinction of *life*,’ and we agree : but he adds, that it is also ‘the departure of the soul from the body.’ If, then, the soul exists after its departure, how can death as the state be non-existence ? For observe, this saying ‘death is non-existence,’ refers to death as the *state* ; or the man’s condition after the soul has departed.

Mr. Constable proceeds to say, that Mr. Jukes—

“Correctly defines the death of the body to be its being ‘turned to dust.’—*Rainbow*, 306. Will Mr. Jukes tell us what *kind of existence* the body has when it is turned to dust ?”

I should think Mr. Jukes too wise by far to mean to give as a definition of death, the body’s turning to dust. If he should do so, I beg to refuse my assent. I answer, then, the enquiry,—‘What kind of existence has the body the moment after death ?’—A material, an organized existence. ‘What kind of existence has it after it has turned to dust ?’—A material existence ! Observe,—we are now engaged upon death as the *state*,—its secondary meaning.

“Its material atoms, indeed, are not philosophically annihilated ; but we presume Mr. Jukes will allow, that the body which has died has *ceased to exist*, (*m.i.*) or to *possess life or existence of any kind* beyond any other clod of earth.”

“The body which has died *has ceased to exist*.”

Ask the undertaker, ask the sexton, if a dead body has ceased to exist ! Are their trades and employments engaged about a non-entity ? But Mr. C. may reply, ‘I mean *relatively*—it has no better existence than that of the clod of earth.’

Well then, please to add to your saying,—that ‘death is non-existence’—this, that you do not mean *absolute*, but only *relative, non-existence* ; and then the neck of the theory is broken. But even with that addition, I demur. There is another obvious fault. The dead body does not “possess *life or existence* of any kind beyond any other clod of earth.” “*Life or existence !*” Are they the same thing ? May there not be existence without *life* ? Why do you put them side by side as if equivalent ? ‘The dead body is no more than any other clod.’ Again I refuse assent. Of what time are you speaking ? Of the state which ensues the moment after death ? If so, I deny it. Ask the surgical operator ! Does he not find the recent corpse an organized body, which is able to teach him the structure of the living man ? Could he learn *that* from a clod of the field ? After death new processes do indeed come into play, which, after weeks, or months, or years, so corrupt the corpse, that its original structure is lost. But what even then ? Does not the clod *exist* ? The clod never had life ; the body had. But after the body has parted with life, can it part with material existence ?

“This is what we mean by death : this is the common meaning of death : this is one of the deaths mentioned in the Word of God ; and by this death even Mr. Jukes is forced to confess, is meant the loss of life or existence ; and we have then, Mr. Jukes himself confessing, that death sometimes in the Word of God means non-existence, and does not always mean a certain condition of existence !”

From what I know of him, I should guess Mr. J. would laugh at any such supposed confession ; and would wonder how any intelligent man could make such statements, and imagine that he was proving victorious in the controversy. He would point out some great gaps in the argument. As—

(1.) That death, even as the state, or condition of existence, would never by him be defined as a ‘turning to dust.’

(2.) That to confound together 'life' and 'existence' evinces strange want of discrimination.

(3.) That even the clod and the corpse have material existence, and cannot part with it.

(4.) That the loss of *life* is not loss of *existence*. Each part of man exists after death. The soul has spiritual existence in Hadees; the body has material existence on earth. How then can any say, that death is non-existence? or that death as the state is no condition of existence?

Mr. C. again affirms, that death always signifies "the non-existence of that which is said to have died." This I again deny.

Mr. C. declares that Mr. J. had misunderstood his meaning, in saying that death was non-existence. He did not mean by it the non-existence of the entire man, body, soul, and spirit. Any one would have naturally so understood his unlimited assertions. "Death is never a condition of existence." "The primary meaning attached to death is non-existence." "It had the simple, unmixed sense of loss of existence." "The primary meaning of death among mankind was non-existence:" p. 409. Now 'non-existence,' where no limitation is specified, is absolute non-existence—a man's entirely ceasing to be. Then the phrase must in this case be limited. It is not absolute, but relative non-existence. Even the expression "is not" when applied to the departed means only "is not *on earth*:" Gen. xxxvii, 30—35; xlii, 13, 32—36; Matt. ii, 18; Jer. xxxi, 16, 17; Rev. xvii, 8, 11; xx, 10.

Mr. C. continues:—

"When the body dies, all we say is, that *the body dies*: we do not say that another part of man dies: his soul or spirit may survive; we have not, then, affirmed their death."

Scripture never, that I can find, says—"The body dies." It speaks of the *man's* death, for death affects the whole man. "The *men* which Moses sent to search the land . . . even *those men* . . . died by the

plagues:" Num. xiv, 36, 37. "And *Aaron died* there in the top of the mount:" Num. xx, 28. "And *Samuel died*; and all the Israelites were gathered together, and lamented him, and buried him:" 1 Sam. xxv, 1.

Now Mr. C. says, that death "has the simple, unmixed sense of loss of existence," in reference to whatever it is applied. Is that true? It makes God assert, that *Samuel* ceased to exist. Samuel means 'the entire man, body, soul, and spirit.' If he now admits that the soul and spirit exist after death, I am glad to hear it; but his previous assertions implied the contrary.

Scripture speaks of the *soul's* dying. "Let *my soul die* the death of the righteous," says Balaam, (*marg.*) Num. xxiii, 10. "And Samson said, Let *my soul die* with the Philistines:" (*marg.*) Judges xvi, 30. But death has "the simple, unmixed sense of *loss of existence*." The soul of Samson, then, and of Balaam, have ceased to exist!

But again, suppose we say, '*The body dies*.' Do we mean that the body ceases to exist? Do you not admit that the material particles exist? Well, and is not material existence, existence? Do not all these cases suppose that death is a *condition of existence*?

It is not true, then, that "whenever Scripture speaks of death, it affirms *the non-existence of that which is said to be dead*." No: it is not true in any instance whatever, whether relating to persons, bodies, souls, or spirits.

Mr. C. does not believe that spiritual death imports any agency of God. Adam's sin was his own act. True. But was there no abiding *state* of spiritual death after that *act*? Did not God draw off from man, as truly as man did from God? Does not this apply also to Adam's posterity?

Mr. C. supposes that Adam must have known what death meant before he sinned. I doubt it. 'He must have seen animals die. Geologists say so.' I refuse

geologists' theories, while I accept their facts. 'If death implied an after state of existence, God must have explained this to man, or be unjust.' Not proved ; not granted.

'Beasts cease to exist at death.' Not granted ; not proved ; not true : Rom. viii, 21.

What did the threatening of death to Adam import ? 'Solely cessation of existence.'

What ! no punishment after death ?

No. "It is at the same time denied, that it [man's existence after death] is *any part of the wages of sin, or of the sentence which Christ died to expiate*:" Burgh, p. 15.

How happens it, then, that men do exist and suffer in Hadees after death, and up to judgment ?

'That is the result of redemption by Christ.'

How do you prove that ? There is no proof. But we have proof against it : Heb. ix, 27, 28. "*And as it is appointed unto men ONCE to die, but AFTER THIS the judgment*, so the Christ was once offered to bear the sins of many." This asserts then,—That physical death is not the end of the consequences of sin. *There is after it judgment to come* for the souls now in Hadees. Suffering begins after death, though that suffering is *before* judgment. The souls of *men* as sinners are to pass through this. They are in Hadees, reserved for judgment as known malefactors, the exact amount of their dues not settled till the day of resurrection ; imprisoned till then in the felons' cell. The resurrection whereto *men as men* are destined, is "the resurrection of judgment." This is seen and carried out in Rev. xx, 11—15.

Death, in the case of men in general, as in the case of Christ, *can occur but once*. It is the portal to judgment. And that "judgment" is "eternal," settling the place of the man for ever : Heb. vi, 2. After judgment there is no death possible, in the sense of quitting existence. The sentence once uttered, once begun to be received, abides evermore.

'But Scripture speaks of "*the Second Death*" as then to be suffered by the lost. And that means, that they are to cease to exist, destroyed by the fire of wrath.'

Scripture speaks of the Second Death as the prepared *abode* of the lost, *in which* they are to find *their heritage for ever*, even as the saved find theirs in the city of God. As the redeemed have their abode evermore in the new Eden of God, and the New Jerusalem, so outside the city are ever to be the unclean and unredeemed : Rev. xx, 10, 15 ; xxi, 8, 27 ; xxii, 14, 15. As in the new earth dwell the righteous, so in the Second Death dwell the lost. The Second Death cannot mean the second act of dying ; for death is to be only once, even as the Christ could die but once.

After death there is not non-existence, but judgment ; and in the meanwhile reservation in custody, till the culprit is set at the bar. This supposes the culprit's continual existence, in order to his being arraigned and sentenced.

'Ah, but that is the effect of redemption.' Where is it said so ? It is here taught, as being the lot of men who are sinners by birth and practice. The same thing was represented in a figure in the sacrifices for sin. *Death was not all*. After sin had been laid on the head of the offering, the creature was killed. But that was by no means the conclusion of the matter. After death, began the stripping off the skin, the hewing in pieces, the burning on the fire. And so Jesus represents God as greatly to be feared, because, "*After he hath killed*," he can cast into *hell* : Luke xii, 5. The worst part of the sinner's doom begins after death.

Death is destroyed, as soon as all men are raised by Christ and set before the throne, ere the casting into Gehenna is begun : 1 Cor. xv, 26 ; Rev. xxii, 15.

We enquire into the nature of man.

"According to Mr. Jukes, 'Man is spirit and has body ;' according to Scripture, 'Man is body, and has spirit or soul.'

The original man is body alone; and the body, even after it has received the breath of life, is regarded in Scripture as the true representation of the man."—Rainbow, 1869, p. 509.

'The original man is body alone'—By no means! For Adam was not a dead body; and "the body without the spirit is dead:" Jas. ii, 26. 'Let us make man in our image, and *let them have dominion.*' Was that true of the lifeless clay? '*Be fruitful and multiply, and replenish the earth and subdue it.*' Could that be said of the body without the soul? 'The body, even after the spirit has entered, is regarded in Scripture as the true representation of the man.' Not so! God, to humble Adam, reminds him of his lower part, and of its original, when he is passing sentence. But has Scripture told us naught about man and his nature since the world's opening day? We say on the contrary—'*The soul is the man.*' Mr. Constable owns it is the nobler part. Then the nobler part rules; and from his nobler part man takes his description. "*We that are in this tabernacle do groan:*" 2 Cor. v, 4. Which is the right expression—'The house possesses the master?' or, 'The master possesses the house?' '*The soul is the man.*' Wonderful that one should have to prove *that* to a believer in the Bible! It is, however, easy enough; there is only in this case what the French call 'the embarrassment of riches.'

Jacob says—'*I will go down into Hadees (Heb.) for my son mourning:*' Gen. xxxvii, 35. What was the 'I' there? Jacob's soul. "*Whom shall I bring thee up?*" says the witch to Saul. "*Bring me up Samuel.*" "And Samuel said to Saul, why hast thou disquieted *me* to bring *me* up?" What is the *Samuel* here? His body? Nay, but his soul! or spirit, if you please: 1 Sam. xxviii.

"All the widows stood by him weeping and showing the coats and garments which Dorcas made, *while she was with them:*" Acts ix, 39. What is the *Dorcas* here? Her body! Nay, they had the body still.

But Dorcas was away—that is, *the soul of Dorcas is Dorcas!*

"And Jesus said unto him (the penitent robber,) Verily I say unto thee, to-day shalt *thou* be with *me* in paradise:" Luke xxiii, 43. What was the *Jesus* in Paradise? The body? Nay, the soul! What was the penitent robber in Paradise? His corpse? Nay, his soul! *The soul is the man!* Here is death seen to be a conscious condition of existence. "The Son of Man shall be three days and three nights in the heart of the earth:" Matt. xii, 40. How? By his soul being in Hadees: Acts ii; Eph. iv, 9. "Destroy this temple; and in three days I will raise it up:" John ii, 19. "But he spake of the *temple* of his *body.*" The body was but the temple; the indweller was God. Can anyone read 2 Cor. v, 1—10 without seeing that Paul reckons the soul (and spirit) to be the man? 'If the house of the tent be taken down, *we have a building.*' Not, '*the building has us.*'

Abraham took the "*souls* they had gotten in Haran:" Gen. xii, 15. "Few, that is eight souls were saved by water:" 1 Pet. iii, 20. Why does Scripture so speak? Because *the soul is the man.* "We must all appear before the judgment seat of Christ, that every one may receive the things done in (*by means of*) *the body.*" (*δια*). The body, that is, is the tool; *the soul that uses the body is the man.* Again, "If a *soul* sin." "If a *soul* swear:" Lev. iv, 2; v, 4. Is it ever in Scripture, 'If a *body* swear?' No! Why not? Because the soul is the actor; the soul is the man. Abraham "against hope believed in hope . . . he considered not his own body now dead." The soul is Abraham, full of life and power, when the body is overlooked: Rom. iv, 18—21. "Though *I* give my *body* to be burned and have not charity, it profiteth me nothing." The soul rules the body, as the master the servant: 1 Cor. xiii, 3. "I knew a *man* in Christ, above fourteen years ago, *whether in the body I cannot tell, or whether out of the body I cannot tell, God knoweth; such an one caught*

up to the third heaven:" 2 Cor. xii, 2, 3. This is decisive: a man is a man still, whether in the body or out of it; because the soul is the man. We are *in* the body: the body is not ourselves: Heb. x, 5; xiii, 3. Phil. i, 20—24. "What is a man profited, if he shall gain the whole world, and lose *his own son!*:" Matt. xvi, 26. How does Luke give it? "What is a man advantaged if he gain the whole world, and lose *himself*:" Luke ix, 25. The soul is the man. That man's proper existence is an embodied one, is true. But that "death in man's case, as in that of beasts, is *not* a condition of existence," I deny: p. 509.

We will prove, then, that *death, as the state, is a condition of existence.*

And how can he deny it, who owns that soul and spirit exist after death? If they exist in a certain place, is it not absolutely certain, that this supposes a condition of existence? And so Mr. Constable cannot speak of man after death without contradicting himself.

"Man's *spirit*, therefore, or *soul*, as it is generally called, *does not cease to exist* when the body dies. *It enters on its Hadees state*, there to assume a new office:" p. 509.

"In this separate region, and as serving this important office, *the separate spirit* is looked on as a separate representation of the man to whom it belongs. As the lifeless body is truly the man, so also the living spirit, *in whatever condition of life it lives*, is in a true, though derived and secondary sense, said in scripture to be also the man:" 510.

"The *Hadees state* seems to be a state that grew into human knowledge," &c.

"Without sin many spirits would never have entered the state of Hadees at all." "But *in whatever condition it is then preserved*, whether one of conscious life or of unconscious sleep, this, *its continued existence* of which we are assured, does not prevent man's death from being a death of the very same kind as the death of beasts:" p. 510.

Is not this manifest self-contradiction? Death is not a condition of existence; and yet he writes of the soul's continued existence! 'Adam was at first the lifeless body,' says Mr. Constable. 'Before the soul

was infused into the earthly frame, there lay on the earth the real and proper man.' Is it so? How, then, does the stroke of death deprive man of existence? The soul has indeed left the body lifeless; *but the lifeless body is the true and proper man!* The stroke of death has only brought him back to his original state, ere life was inbreathed. Behold in the corpse, then, not something reduced to non-entity; it is the true and proper man as God created him, ere yet life had entered his frame!

Mr. C. goes on to say—that with him death is "the loss of existence to the original and proper man, made of earth, by God's withdrawing from him of his animating spirit." We have to do with Adam living; and Adam without a soul was not alive.

'Man's death is the same as the beasts!' What do you mean by death? The act? or the state?

1. If you mean that the *act* of the soul's withdrawal from the body is of the same kind in both, I agree.

2. If you affirm it of the *state*, you contradict yourself. For according to you, the beasts lose their existence altogether at death; but the man's soul survives death: p. 507, 510. Unless, then, existence is the same as non-existence, this assertion is untrue.

"With them (the orthodox) the death of beasts is their loss of life; with them the death of man is 'a certain condition of existence' or life. The beasts, in dying, lose their being and existence; man, in dying, only alters his manner of existence:" p. 507.

Here there is confusion between death as the *act*, and death as the *state*. Death is spoken of as the act, in the first member of the contrast; as the state, in the second. Death, as the moment of departure, is the same to both man and beast. But if beasts have no manner of existence after death, and man has; it is certain that man has pre-eminence in death over a beast. To me it seems, that death destroys not the being of either.

But what again of spiritual death? May not that consist with physical life? And is not the man who lies in spiritual death still *spiritually existent*, though in an evil state? That is, spiritual death is not non-existence in spirit.

Scripture speaks of the dead as existing. "He is not a God of the dead but of the living; *for all live unto him*:" Luke xx, 38. Jesus, in proving resurrection from God's calling himself "the God of Abraham," supposes that God meant by Abraham the man, as consisting of *body*, soul, and spirit. Now, Abraham is divided. His body is in the cave of Machpelah. His soul and spirit are in Hadees. But one day the disjoined parts of Abraham shall be brought together, and then we have resurrection.

Jesus, as the departed spirit, preached to the departed spirits in prison, preached "even to the dead." And they heard and accepted his word: 1 Pet. iii; iv, 5. He is himself declared to be the firstborn of the dead: Col. i, 18; Rev. i, 5. That supposes, then, that the dead are in existence still, though it be existence in secret. Birth does not give life: it only manifests pre-existent life. The state of the saved soul in Hadees is one of greater bliss than present life on earth: Phil. ii, 20—24; Luke xxiii, 43. "Paradise" means a place laid out for pleasure. Jesus traces for us the soul's flight to the places prepared. "The *beggar died*, and was *carried* by the angels into Abraham's bosom. The rich man also *died*, and was *buried*; and in hell (Hadees) *he lift up his eyes*, being in torments." "Send Lazarus, that he may testify to my five brethren, lest they also come into THIS PLACE OF TORMENT:" Luke xvi, 19—31.

But here I must take heed to my steps. Two writers on different pleas would wrest from us this passage, so favourable to us. Both, indeed, insist, that it is a 'parable.' Would it not be well for those who rest their cause thereupon, to prove it? Does Jesus,—does his evangelist so describe it? I know,

indeed, it is often so called: but I never saw proof given.

Give us Scripture proof!

One of the two writers declares that the parable is *symbolic*. Dives is the Jew, feasting sumptuously every day on God's spiritual riches, as set out in Moses and the prophets. Was he lost, because his soul fed on this spiritual food?

Lazarus is the Gentile full of 'sores;' that is, of the awful transgressions described in Rom. i. The dogs that licked the sores are Gentile philosophers, poets, and so on. Lazarus *dies first*, and at once goes into *bliss* with all his awful trespasses uncleansed! Christian ministers ("angels") introduce him to it! Lazarus is also the Gospel economy.

The rich man dies too; that means the end of the Mosaic economy. So it seems, that *the Gospel economy ends before the Mosaic!* The rich man lifted up his eyes, in torments *after death*. Yet somehow he represents the Jews still alive, and full of spiritual unrest! Dives makes two requests; *first for relief to himself* through Lazarus. Is that what the Jews are doing? Is that what they have been doing these eighteen hundred years past? Have they been saying to the ministers of the Gospel, 'Come over and help us?' Abraham tells this feaster on Moses and the prophets, that the thing is quite impossible; the believer in the Mosaic economy cannot have the smallest consolation from the Gospel. The servants of Christ cannot aid the Jewish inquirer, even if they wish. A great gulf is fixed between them and the inquirer; lest they should attempt to cross over to them with the tidings of life!

Dives then prefers his second request—that warning may be given to his *five brethren*, who have not yet come to "the place of torment." Should it not be, "My *ten* brethren?" So many are the lost tribes. But Abraham is stern still. He replies, that Christ is not to go to them; that Moses and the prophets are

enough to save them—although indeed Moses and the prophets are dead, for their dispensation is past; and the rich man is himself the Mosaic economy, or Moses and the prophets!

For my part, I prefer the idea that Jesus is speaking of facts to such a mass of absurdities.

Mr. Constable is the other assailant. Jesus, if we will believe him, is not giving a revelation of the state of the dead. He neither approves or disapproves of this popular story which he is uttering. Can any one credit such a statement? It is hard to believe that the writer himself can. Is it any proof that this view of Hadees is false, that it was the received doctrine of our Lord's day among the orthodox? It was really Jesus' solemn word of warning to the Pharisees, because of their mocking Him. They might be as blameless outwardly as the rich man, and yet be lost because of unbelief in a greater than Moses. This theory is really unbelief, wearing but a very thin veil. For what saith the Scripture? "*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:*" 2 Tim. iii, 16. "Verily, verily, I say unto thee, *We speak that we do know, and testify that we have seen; AND YE RECEIVE NOT OUR WITNESS:*" John iii, 11. "He whom God sent *speaketh the words of God*; for God giveth not the spirit by measure unto Him:" 34. "*As my Father hath taught me, I speak these things:*" viii, 28. "*I have not spoken of (from) myself: but the Father which sent me, He gave me a commandment what I should say and what I should speak. And I know that His commandment is life everlasting; WHATSOEVER I SPEAK, THEREFORE, EVEN AS THE FATHER SAID UNTO ME, SO I SPEAK:*" xii, 49, 50. But this shows how contrary to the Scripture are the doctrines I am opposing. It will be necessary by any and every means to silence more and more of Scripture testimony. Will not my brethren be prevailed upon to desist from this unholy crusade? Have men too much fear of God?

SPIRITUAL DEATH.

We consider next the subject of *spiritual death*. Do these writers' views hold good there? Far from it. There is such a thing as spiritual death. "Follow me, and let *the dead* bury their dead:" Matt. viii, 22. "You he quickened, who were *dead* in trespasses and sins:" Eph. ii, 1.

Mr. Jukes asked, 'When Adam's spirit died to God, was this annihilation?'

Mr. Constable replies, 'His physical existence continued; his spiritual *life* ceased to be.' Very true: if there be spiritual death, there must be the absence of spiritual life. But what was Adam's *spiritual condition* before God after the fall? Had he no *spiritual existence* at all? Yes, he had an evil heart, prone to unbelief. What was, what is the state spiritually of his posterity since that day? Have they no *spiritual existence* who have no spiritual *life*? Can there be no such thing as "spiritual wickedness?" Eph. vi, 12. The Greek distinguishes between the *act* of death, and the *state* of death; for the first it uses one word, (*αποθνήσκω*); for the second, another (*νεκρός*)* Then it applies the latter word to the spiritual *state* of Adam's descendants. It is not enough to look at Adam's act of transition from innocence to sin. We must look at the *evil condition of spirit on which he entered in consequence*; and which he transmitted to his posterity. Here then again, *death as the state does not mean non-existence*. Death in sins means the abiding condition of a soul alienated from God. And this is the constant state of Satan and his angels.

'What is the Christian's death to sin?' Mr. Constable replies, 'It is the cessation of an evil life.' True; but does the man cease spiritually to exist? The death to sins is not the end of man's spiritual existence. He lives to righteousness. Here again the opponent's eye is directed only to death as the *act*, to

* The carrying out of this would rectify many mis-translations.

the exclusion of death as the *state* of the man. Death as the act is the transition from one state to another. It is not, here, any more than in the other case, non-existence. The man was living in sin; that life has ceased. But he has passed on to holiness: that is his new, his abiding state, as the result of the transit. The two are beautifully presented in the following passage of John. "We know that we have *passed from death to life*; because we love the brethren. He that loveth not his brother *abideth in death*:" John iii, 14. Here is death as the spiritual *abiding state* of men physically alive. Death spiritual is not, any more than death physical, non-existence. The spiritually dead are not non-existent in spirit. They exist in death spiritual; they are full of enmity against God.

And again, "The minding of the flesh is *death*:" (*marg.*) Rom. viii, 6. "The minding of the flesh is *enmity* against God:" 7.

Mr. Constable says:—

"Death means absence of life: the presence of life implies the absence of death. This common view Mr. Jukes and others labour to show is not the view of Scripture. In Scripture they insist, that 'death is a condition of existence,' or in plain words, that death is life in one shape or other:" 513.

Yes: and their opponents are obliged to admit, that death *as the state*, is 'a condition of existence.' All *must*, who confess, that soul and spirit exist after death. If they exist, they exist in some state or other. Well; that is a 'condition of existence.' How can he deny it, who speaks of "the Hadees *state*?" The apparent force of a passage like that quoted arises from confounding death as the *act*, with death as the *state*. There is a state which is even called a 'life' of the dead, as well as of the living. "For all," says Jesus, "are *living* unto God:" Luke xx, 38; 1 Pet. iv, 6.

'The end of the ungodly is their destruction or death.' But destruction means only their being deprived of *well-being*, not of *being*. And 'death' never signifies non-existence, as has been shown.

DEATH—THE PLACE.

"DEATH," as well as "DESTRUCTION," is the name of the prison in which the souls of sinners are preserved till the judgment of the dead. It is a place fenced in by gates; of which Jesus bears the keys. "Thou that liftest me up from the *gates of death*:" Psal. ix, 13. "Hast thou," says the Lord to Job, "entered into the springs of the sea? Or hast thou walked in search of the depths? Have the *gates of Death* been opened to thee? Or hast thou seen the doors of the shadow of death?" Job xxxviii, 16, 17; Psal. cvii, 18; Isa. xxxviii, 10; Rev. xx, 13. "I am he that liveth and was dead, and behold I am alive for evermore, Amen; and have the *keys of Hadees and of Death*:" Rev. i, 18. It is the lowest pit, where sorrows are meted out to the wicked: Psal. lxxxviii, 6, 7, 10, 11; Job xxxiii, 22—30; Psal. lv, 23—30. The dead exist there concealed from mortal eye; open to God's: Job. xxvi, 6; xxviii, 22; Prov. xv, 11. Though thousands daily enter there, it is never full: Prov. xxvii, 20; Hab. ii, 5. 'Tis a place of fire and torment: Luke xvi, 23, 28; Jude 7; 2 Pet. ii, 9; Psal. vi, 5; cxvi, 3.

But it may be said— Even if we allow this, our cause is safe; for, as the first death is the extinction of animal life; in the second death there is the extinction of all life and existence.'

"All, sooner or later, sink into that state where wonder and remorse, pain and shame, are lulled in the unconscious sleep of the second death:" *Restitution*, p. 48.

"They, (the damned) live, after their departure from this life, until that event emphatically called 'the second death:'" *Burgh*, p. 15.

Here one of our opponents speaks of the state of death as a kind of life!

"Both '*destruction*' and '*perish*' signify a loss of existence in the *second death*:" *Taunton*, p. 38.

But this is a refuge as little secure as the others.

The Second Death is neither a *state*, nor an *event*, but a *place*! The First Death, as has been shown, is a place; the present prison of the lost—in which the souls of the guilty begin to suffer. The Second Death is also a place—it is that destined for the lost after their resurrection; the place of the eternal torment of Satan, the False Christ and the False Prophet, with all who have served the Enemy of God.

This is proved by all the passages which speak of it. It is a “place of torment.” “He that overcometh shall not be *hurt* by the Second Death:” Rev. ii, 11. It is a place of inflicting pain then; not of reducing to non-existence. “The devil that deceived them was cast into the lake of fire and brimstone, where the Beast and the False Prophet (are,) and (they) shall be tormented day and night for ever and ever.”

“*Death and Hadees delivered up the dead which were in them.*” “*Death and Hadees were cast into the lake of fire.* This is the Second Death.” The old prisons, no longer needed, are swallowed up in the new one. “Whoever was not found written in the book of life *was cast into the lake of fire:*” Rev. xx, 10, 13—15. Of the lost it is added—“They shall have *their part in the lake which burneth with fire and brimstone, which is the Second Death:*” xxi, 8. The Second Death, then, is not reduction to non-existence; but the everlasting prison and place of torment of the lost after the judgment of the dead.

THE DEATH OF CHRIST.

He who moves out of God's machine but a single wheel never knows when his work of alteration is ended. One part of truth is so linked on to another in God's great system, that he who displaces one, must thrust out more. This doctrine of the non-eternity of punishment touches closely the character of God, and, (as will now be apparent) *the nature of the Lord*

Jesus. Let me state the case, as required by these new views.

‘If Jesus, as our Saviour and Substitute, died the death threatened to Adam, *he ceased to exist.* Death was, as threatened to Adam, “the extinction of his creaturely existence.” He was to find therein “the *absolute termination*” of his being as a creature:’ (Rainbow, 1869, p. 262.) But this death Jesus as our substitute did die. *He ceased therefore absolutely to exist as the creature. How then could He rise again?*

Here is the new difficulty entailed by the new views. It is met by Mr. Burgh and Mr. Maude. I will give first Mr. B.'s reply.

“The answer to this, however, is obvious, viz., that Christ *was raised from the dead (m.i.)* not in the power of natural life, but of His divine life, that life which was not forfeited, because not originally possessed by man, but with which human nature was endowed in the person of Christ, when He was conceived by the Holy Ghost. Accordingly, His resurrection is proof that He is Son of God, and not the consequence, *much less the proof, of his humanity. (m.i.)* “He was,” says the apostle, “made of the seed of David according to the flesh, but declared to be the Son of God with power, *according to the Spirit of holiness,* by the resurrection from the dead,” (Rom. i, 3, 4,) where His resurrection is referable to the Spirit, which dwelt in Christ without measure—is the re-asserting of *the divine life (m.i.)* in Him, *not of that which is natural, or merely human (m.i.)* To have done this last, to have lived again in the power of natural or merely human life, would have been *an evasion of the sentence of death, (m.i.)* which, as it respects man without divine life, without any other resource, is *final and irrevocable, (m.i.)* But this did not Jesus; as (blessed be God!) He is one who “has life in Himself,” and who therefore having died, now lives again:” *Christ our Life,* p. 14. See also 23, 24, 27.

The meaning of this obscure passage seems to be—

That ‘Jesus ceased to exist as a man: His soul and spirit were blotted out of existence. Or else He would have evaded God's sentence of death against Adam. The Spirit of God, however, *new created Him after His reduction to nothing!*’ But this is not *resurrection*

from among the dead, which is the testimony of God. He is not the same person before death and after it.

(The Lord make us humbly to tread on this awful subject!) But he seems to say further, that Jesus ceased to be a man at death, and is now the Son of God alone. If so, He ought to lose the human name of *Jesus*.

I pass on to Mr. Maude's answer to the difficulty.

"Further on, Mr. Strong writes, 'Our Lord, when He died under judgment and wrath for our sins, was verily dead, but never out of existence, (of course I mean as man.)' I am not prepared to grant this in the sense intended. We stand here on the brink of a great and divine mystery. If the punishment threatened to, and incurred by, Adam, was, as I have shown, the termination of His existence as a human being, and if that punishment was really borne by Christ, then I see not how we are to escape the conclusion, that the death of Christ involved nothing less than the separation (for how long or how short a time I venture not to enquire) of His human soul from His human spirit, as well as of both these from His human body."

Mr. M. then quotes Ps. lxxxviii, 4—7; lxix, 12, 14, 15; Matt. xxvi, 37—39; Luke xxii, 44; and Heb. v, 7. He supposes these texts to prove, that Jesus feared death as applying to Him in a peculiar sense. He continues thus:—

"But it may be said, 'If this be indeed the sense in which we are to understand the nature of Christ's atoning death; if His humanity was thus—even for a moment—utterly dissolved and broken up, (m.i.) then (awful thought!) Christ has perished; His personal identity has come to an end, and the dark waters of death have indeed gone over His soul!' No: for here the grand fundamental doctrine of the Incarnation comes in. That this must indeed have been the case, had Christ been a mere man, is perfectly true; but be it ever remembered. He was God as well as man; the personality appertained to the Divine nature, not to the human, (m.i.) and therefore, though the union between the elements—body, soul, and spirit—of His most true humanity was suspended, the union between each one of those elements and His Divine nature never was; the Divine nature constituting a still abiding, all-comprehending element, in which they were held together, and in which they were united for ever. And thus, in a far

deeper and truer sense than Mr. Strong contemplates, was the soul-man brought to nought in the death of Christ, (m.i.) and we are new-created, begotten again unto a new life by the resurrection of Jesus Christ from the dead:" *Rainbow*, 1869, pp. 263, 264.

In these passages we have two accounts of the matter, the one of which is inconsistent with the other. Let us take first the one which falls below the new theory of death.

1. In *this* first view—'Jesus' death was the separation of the parts of His being; the union between His body, soul, and human spirit, was suspended, while the Divine nature still held them together.'

But this is mainly *our* view of the act and of the state of death, which they have repudiated. The separation of the body from the soul and spirit while all three exist, is *our* view of death. Then death is a *condition of existence*, not of non-entity. The man Jesus—soul and spirit—was not brought to nought, not put out of existence, if both soul and spirit were maintained in being. *Existence* in Hadees, (specially such as is described in Psalm lxxxviii,) is not *non-existence*. Jesus' soul—as there described, suffered; and was moving among the dead (verses 4 and 6.) This, then, is only a *relative* cessation of existence; only a ceasing to live on earth; while Mr. Maude says, that death was to be to Adam the ceasing of his existence as a creature ABSOLUTELY. This, then, cannot stand. If he adopt this view, he must give up all such assertion about death. Death is in that case the end of animal life on earth, but not the end of existence in every form, and under every condition.

2. We take up, then, the other view, which is the only one really allowable on this new theory. And then,—“Whenever Scripture speaks of death it affirms the non-existence of that which is said to be dead.” Now, Scripture says, that the Gospel is—“Christ died for our sins:” 1 Cor. xv, 3; Gal. ii, 21. *The Christ, then, in death ceased to exist!* But again,

God testifies that "*Jesus died, and rose again:*" 1 Thess. iv, 14. Nay, that "*our Lord Jesus Christ died for us:*" v, 10. From this it is certain, that in death *Jesus, the man, ceased to exist; the Christ came to nought; our Lord Jesus Christ ceased to be!* Now, 'God and man is one Christ.' Then *God and man, in the person of Christ, ceased to be!* And Mr. Maude owns it in part. He says, "*The soul-man was brought to nought in the death of Christ.*" That is, soul and body, which together constituted the man as at first created—came to nought when Jesus died. 'How, then,' we ask, 'could Christ be raised up from among the dead in Hadees?' He ceased to be, as soon as he died. He could not, therefore, go down into the place of the dead, or come up thence. He might be *new-created* by Divine power; but even by divine power he could not be *raised* out of the place and company of departed souls.

3. But there is still a further question of the utmost moment concerning the SAVIOUR'S PERSON; (1) *before* death, (2) *in* death, and (3) *after* death.

(1) Mr. Maude says:—

"These passages taken together, and considered in connection with *the Divine personality of the Lord Jesus*, convey the idea of an anguish such as *no mere man* ever yet endured." (*m.i.*)

And again:—

"*The personality appertained to the divine nature, not to the human:*" p. 204.

This is to affirm, then, that *Jesus as the person* was *God, and not man!* My personality is human; that is, I am a man. If Jesus' personality was not human, he was not a man. The breaking up of his manhood, (as our opponents suppose,) since it did not touch his Godhead, did *not change his person!* That is, he never was really a man! The Godhead wore the manhood as a garment; which might be rent off, while the person abode the same. This cannot, then, be made to square with Mr. M.'s other statements—"He was God as

well as man;" or with his speaking ("of his most true humanity:") Manhood without personality is not a man. This, then, seems a variety of the old Apollinarian heresy. *Theodoret*, v, 3, p. 200; *Evagrius*, vi, 27, p. 286.

(2) We have spoken something concerning Jesus' state *in* death.

(3) But what shall we say—on this theory—of his *person after death?*

Two views are suggested by the words of Messrs. Burgh and Maude; though neither is distinctly stated. We ask, then,

1. When Jesus Christ was new-created, appearing on earth in resurrection, had he *left any part of his former personality behind?*

It would seem that he must have abandoned something, else how was "*the soul-man* [which Adam was] *brought to nought?*" Mr. Strong had asserted, that 'Jesus never ceased to exist as man.' Mr. Maude denies it. Jesus, then, gave up the manhood. It would seem therefore natural to suppose, that he means—that the Saviour is now Son of *God* alone. Of course, I do not pretend to show how this is to be reconciled with his other statements.

This, it seems to me, is probably Burgh's meaning also. But suppose this is not their view. Will any say,—

2. That Jesus, *new-created*, was,—as regards the elements of his person,—*the same person as before?*

This new-created person cannot be the one who was born of Mary. He is not *Son of Man*. He is not the person who bore our sins. *One person* went down to Hadees; *another* came up thence, and now sits at God's right hand. *One person* suffered,—"*the Son of Man;*" *another* is exalted, and is to reign over all things as *man*, the *Son* of man: Ps. viii; Heb. ii. But there is no Son of Man to whom the kingdom is to be given, on this view! And the kingdom cannot, (as Scripture says,) be Jesus' reward for suffering.

The Word of God's testimony must now overthrow these errors.

1. Jesus Christ *before His death* was a "man," "the Son of Man." "*The Son of Man* hath power on earth to forgive sins:" Mark ii, 10. "After me cometh a *man*, which is preferred before me; for he was before me," says John Baptist: John i, 30. "Now ye seek to kill me, a *man* that hath told you the truth:" viii, 40. "For since by (a) man came death, by (a) *man* came also the resurrection of the dead:" 1 Cor. xv, 21. "Father, into thy hands I commend my *spirit*:" Luke xxii, 46. "My *soul* is exceeding sorrowful, even unto death:" Matt. xxvi, 38.

2. Jesus Christ, in soul and spirit ceased not to exist the moment after death. "For as Jonah was three days and three nights in the whale's belly, so shall *the Son of Man* be three days and three nights in the heart of the earth:" Matt. xii, 40. His "*soul* was not left in Hadees," nor did God's Holy One see corruption. David, "seeing this before, spake of the resurrection of *the Christ*, that his soul was * not left in Hadees, neither did his flesh see corruption:" Acts ii, 31. We are taught, that "*Christ* also once suffered for sins, the just for the unjust, to bring us to God; being put to death in the flesh, but quickened in spirit, (*Greek* :) In which also he went and preached to the spirits in prison:" 1 Pet. iii, 18, 19. That is, He was existing as truly as the dead to whom he preached: 1 Pet. iv, 6.

The Christ in death went down into the bottomless pit. "Who shall descend into the bottomless pit? (*Greek*.) That is, to bring up *Christ* again from the dead:" Rom. x, 7. He went, says the Spirit, "*into the lower parts of the earth*:" Eph. iv, 9. He went down into Death—as the place. But at his petition made "unto Him that was able to save him *out of Death*"—he was heard and raised up: Heb. v, 7.

* The true reading, as given by Tregelles, Alford, and others, is, "That *he* was not left in Hadees."

He did not, then, cease to exist in death. He entered into Paradise with the penitent robber (Luke xxiii, 43) that very day.

After the Jews had destroyed the temple of His body, *Jesus* raised it again: John ii, 19—21. He was not then new created by another out of non-entity. Jesus in death laid down his human *soul*, as a ransom; only to take it up again. "I am the good shepherd; (says *Jesus*) the Good Shepherd giveth His *soul* (ψυχήν) for the sheep." "As the Father knoweth me, even so know I the Father; and I lay down my *soul* for the sheep." "Therefore doth my Father love me, because I lay down my *soul*, that I may take it again. No man taketh it from me, but I lay it down, and I have power (the right) to lay it down, and I have power (the right) to take it again. This commandment I received of my Father:" John x, 11—18; 1 Tim. ii, 5. Jesus laid down His soul for His disciples just in the same sense (*of course not with the same object*,) as His disciples are called at times to do in His service: John xii, 25; xiii, 37, 38; xv, 13.

From this mass of evidence it is certain, that no part of Jesus' person absolutely ceased to exist in death. *Jesus* was a man *before* death, *in* death, and *beyond* death. Jesus was *the Christ* before, in, and beyond death. Jesus was *the Son of Man* all through His course. We are dealing with the *same person* throughout this crisis of His history. The descender to earth and its lowest parts is the same that has ascended through all heavens: Eph. iv, 7—10. Jonah, before and after his imprisonment in the whale's belly, was the same person. In the same way as Jonah is Jesus the sign to the faithless generation. "Remember that *Jesus Christ* hath been raised from the dead, *of the seed of David* according to my Gospel:" 2 Tim. ii, 8. This is the order of the Greek, and it seems designed to testify, that the risen Saviour has not ceased to be, even after the resurrec-

tion, still the Son of David : in virtue of which he is to reign, as Paul goes on to observe : 12. See also John xi, 25, 26 ; Acts ii, 36 ; 1 John v, 6 ; Phil. ii, 5—11 ; Heb. ii, 5—10 ; Matt. xvii, 9 ; Rev. i, 18 ; ii, 8 ; Acts vii, 56 ; 1 Tim. ii, 5 ; Heb. ix, 11 ; Col. i, 18 ; ii, 12, 20 ; iii, 1, 3 ; 1 Cor. xv, 20—22 ; 2 Cor. v, 21 ; Gal. ii, 20, 21 ; Acts xvii, 31.

But if Jesus in death ceased not to exist but retained every part of His person, the theory about death being the reduction of man to non-existence, is false. Jesus suffered the penalty of death as threatened to Adam ; but in no part of His person as the man Jesus the Christ, did He cease to exist.

IMMORTALITY OF THE SOUL, OR ENDLESS EXISTENCE OF ALL MEN.

CHAPTER IV.

THAT man's soul is immortal, may be certainly proved by Scripture. And yet, perhaps, the failing to find any passage of Scripture which directly asserts the immortality of the soul, has been one of the principal causes of the increase of the doctrine of the non-eternity of punishment. No doubt many have been startled at the prize of £100 offered to any one who shall produce a text asserting the *natural* immortality of the soul of man. Yet none has discovered such a one ; and the offerer's purse is safe, while yet the doctrine of men's eternal existence in happiness or misery is the teaching of Holy Writ. Let me explain then. Failure in finding the object sought has been in consequence of the search being carried on in the wrong direction.

'The immortality of the soul' is not a Scripture phrase. It arose from the Greek philosophy. The sages of old enquired—'Does the soul survive death? Does it retain its consciousness beyond the grave? Will it endure for ever?' Along this course of investigation Socrates and Plato arrived at certain probabilities, beyond which the reason of man cannot pass. But the wise of old refused altogether the Scripture

doctrine of *the resurrection of the man, body and soul, from death*. They rejected the resurrection of the body on two grounds; first, that the thing was impossible, even to God; and secondly, that even if it were possible, it was in the highest degree undesirable for man. For, according to their views, *matter* was the cause of *sin*. It was because the soul was plunged into a material body, that it became contaminated with evil; and the philosopher's continual study was to wean the soul from the body. Death then was to such the man's deliverance from what was oppressive and vile.

In these views they run counter to the testimony of God's Word, which shows us, that sin is something beginning in the soul and spirit of man; and that man's day of happiness will be that in which the body, delivered from its animal tendencies to evil, shall be the eternal companion of the spirit and soul. The body hereafter is to be a spiritual body.

Along this line of enquiry, the Scripture evidence will conduct us to clear conclusions. Scripture does not speak of 'the immortality of the soul,' because that phrase was suited to a teaching opposed to its own. But it does teach the *endless existence of the man, body and soul*, either "in life," that is, eternal happiness; or under judgment and punishment, and in fire, that is, in eternal misery.

I. I propose then to trace, first, *the existence of the separate soul from the moment of death up to the time of judgment*. And then,

II. *The existence of the man, body and soul united, from the hour of judgment to eternal ages*.

I. *The soul after death is still existing, and conscious, up to the day of judgment*.

As I have already from one point of view gone over this ground, I shall be the briefer now.

1. In the Old Testament we find that *Samuel* dies, and is buried at Ramah: 1 Sam. xxv, i. But some years after, we find him appearing to Saul at Endor,

when the witch, by her incantations, had summoned his spirit to give a reply to the disconsolate king: 1 Sam, xxviii. She called him up from the place of the dead; and he prophesied Saul's defeat and death the next day. 'But some think that it was a spirit which pretended to be Samuel, or that it was the deceit of the witch herself.' Let men theorize as they will: it is the testimony of God *five times repeated, that the speaker was Samuel*.

2. In the New Testament Jesus teaches, that even after a death by human violence, *the soul* survives the lifeless *body*. "Fear not them which kill the body, but are not *able to kill the soul*; but rather fear him which is able to destroy both *soul and body in hell*:" Matt. x, 28. Here it is taught, that the soul survives death. After death, God will raise men, and cast some, *body and soul re-united*, into the eternal place of the lost, there to suffer the eternal process of destruction, or endless misery. This, then, takes in, not the intermediate state alone, proving the soul's existence there; but also the man's existence, after resurrection.

3. Our Lord, in His narrative of the *Rich Man and Lazarus*, gives us two examples of the soul's existence after death, either in happiness or misery, before the day of judgment: Luke xvi.

4. Jude discovers to us *the inhabitants of Sodom* as now suffering the wrath of God in fire never to end: Jude 7. And Peter adds his attestation: 2 Pet. ii, 9. They are *preserved under punishment up to the day of judgment*. Though at death the wicked may seem to escape woe, it is a mistake. They are caught, and detained in a place unseen by us, with a suffering less indeed than that which is to be awarded them after judgment, but preparatory to it. This is said, too, of persons guilty before the Law of Moses was given.

5. The case of *our Lord* after death is traced for us with great clearness and particularity. Israel, by the hands of the Romans, put Jesus to death, and His

body was laid in the tomb; but, as being the Holy One of God, corruption, though the ordinary consequence of the stroke of death, was not suffered to defile His body. At death His soul (and spirit) descended into Hadees,* the place where the souls of the dead are detained till the hour of resurrection. There He, as the departed spirit, preached to some who were also departed spirits. On coming up out of death, He finally ascended to the heaven of heavens, to abide in the Father's presence of joy: Acts ii; 1 Pet. iii, 17—22; iv, 5, 6.

6. To the *penitent robber* Jesus, at His dying hour, promised a place with Himself in Paradise: Luke xxii, 43. And that is a place somewhere in the heart of the earth. For Jesus was, according to His own word, to be there during the three days of His departure: Matt. xii, 39, 40.

7. Moreover, from this exceptional example of our Lord, and the words of Peter concerning *David*, we gather, that the ordinary lot of men, both saved and lost, is, that while their bodies corrupt in the sepulchre, their souls are left in Hadees. But that their final destiny is, that the soul coming forth from that place of custody, should be restored to the body, never more to be severed: Acts ii, 29—34.

II. But this brings us to the second point. *The soul, after its coming forth from Hadees, will be for ever united in resurrection to the body it has left, and be either in happiness or misery for ever, according to the sentence of the Judge.*

1. For there is to be a resurrection both of the saved and of the lost. I have "hope toward God, (says Paul,) which they themselves also allow, that there shall be a *resurrection of the dead, both of the just, and of the unjust*:" Acts xxiv, 15; Dan. xii, 1.

2. So said our Lord. "The hour is coming, in which *all* that are in the graves shall hear his voice,

* Called also in this case 'the bottomless pit:' Rom. x, 7. (Greek.)

and shall come forth: *they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation*:" John v, 28, 29. Eternal life belongs to the believer, and is begun already in his soul: but he needs the redemption of the body to complete his bliss. This Jesus promises to effect at the last day: John v, 39, 47, 51; Rom. viii, 23.

3. But the testimony of 1 Cor. xv, 20—28, is of the utmost moment; and seems to me quite decisive.

"But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by a man came death, by a man came also the resurrection of the dead. For as in Adam all die, even so in the Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are the Christ's at his coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."

The chapter is divided into seven parts; and this is the third section of it. Paul is, in the first four parts, arguing against those who denied the possibility of resurrection. This error he overthrows, by the proofs that Jesus has risen. If so, resurrection is not a thing impossible. But then he argues further on that as on a proved basis, 'If the Christ be risen, the dead without exception will rise.' Jesus is risen, *as firstfruits of the sleepers*:* in his quality of 'firstfruits.' Now, this supposes that the rest of sleepers will follow; even as the sheaf of firstfruits was a pledge of the harvest. Jesus is "the firstborn *from among* the dead:" Col. i, 18. "The first-born of the dead:" Rev. i, 5. As

* Not "of them that slept," as though they had ceased to sleep. Moreover, *απαρχή* is predicate.

first-born *from among* the dead," He is chief of the first resurrection. But as "first-born *of* the dead," He is chief of men, an example of the resurrection of all men.

21. "For since by a man came death, by a man also came the resurrection of the dead."

God has arranged the plan of salvation in a wise symmetry. An individual by his trespass introduced death. Death passed through him unto all men. So then the Righteous One has introduced resurrection as the result of His obedience and death. Adam sinned not alone—was not sentenced to death alone. The sinful race died in Adam's death. So Christ rose not alone; but all in him. As the cause and beginning of death and corruption was by one; so, by the righteousness and death of God's Holy One, comes life out of death and the tomb. The first Adam was overcome, and Satan took the power of death, and laid many bodies under the fast-knit slavery of corruption in the tomb. But the Second Man has overcome Satan; and his right of death is forfeit. This shows us the reality of Jesus' manhood; He is as truly a man as was Adam.

"The resurrection of the dead," means, 'of the dead universally.' The natural import of the phrase is that. It is further proved by the next verse. Nor can any, who are subject to the word of God, deny the resurrection of all men; which is testified also, as we have seen, by John v, 28, 29; Acts xxiv, 15. God created man in his own image. Even after the fall, this is still asserted: Gen. ix, 6. It was the joint work of Adam and Satan, that this image of God was thrust into death and corruption. But the Son of God took this nature; and will, by His power, draw out from the earth the mouldering bodies and the souls of all men.

Jesus is "the first-born of the dead," that is, no previous instance of rising out of death is to be reckoned as being really resurrection. The resur-

rection of Jesus is the first example of what resurrection is hereafter to be. It is the entry on "a life not to be dissolved:" Heb. vii, 16; Rom. vi, 9. (*Greek.*) Therefore, when Jesus raises the dead, whether righteous or wicked, it will not be the restoration of life to a mortal body, like the previous instances of imperfect resurrection which have preceded.

22. "For as in Adam all die, so in the Christ shall all be made alive."

Here the two individuals are specified. They are both heads of mankind. All men are "*in Adam*," as derived from his flesh: and by God are reckoned one with him. All men are also "*in Christ*;" not spiritually, but as partakers of the same flesh with Himself, the Second Adam.

The death which all derive from Adam, is physical death: the life which all will receive from Christ is also *physical life*. The 'making alive' of this verse, answers to "the resurrection of the dead" of the previous verse. Believers are spiritually alive in Christ already: the wicked are spiritually dead, and are no members of Christ spiritually, but continue ever spiritually dead. Therefore, the life given to them is physical life.

These words are misread by not a few. They take them as if it were written—'As *all in Adam* die, so *all in Christ* shall be made alive;' putting the word "all" before "in Adam," and "in Christ," as if 'all' were limited by the expression 'in Adam,' and 'in Christ.' But the Spirit has not so written it. It is—"As *in Adam all* die, so *in Christ* shall *all* be made alive." It is not 'the all who are in Christ shall be made alive.' But, '*Since all men are in Christ, as they are also all in Adam, all shall be made alive.*' The word "all" is of the same extent in both the clauses that are weighed one against another. It is not denied, of course, that all those who are in Christ, or the members of His body, shall arise. But only, that that is not the truth here stated. The apostle is dealing with the

universal, not the particular: as will further appear. In the three last divisions of the chapter he is specially engaged with resurrection as it attaches to the saved, or "the resurrection of the just." But here he is employed in instructing us concerning the whole of the race brought to death by Adam's trespass. And of these it is said, "*all shall be made alive.*" Here, then, is *life future for those out of Christ: which is the overthrow of the doctrines of the Annihilationists.* It is a physical and endless life derived from Christ for all the race of man. "*In Christ shall all be made alive.*" It is not spiritual life that all derive from Christ; then it must be physical, and the derivation is yet future.

As the next rank to Christ's own resurrection consists of those that are His at the time of His descent from heaven into air, and before His kingdom is come; it is clear, that the last rank must consist chiefly of those *not Christ's*. It is "the rest of the dead," of Rev. xx, 5, as distinguished from those appointed to reign with Him.

The incarnation has linked Christ universally with men; and universally, as the result of partaking of flesh in common with Christ, men will rise. Regeneration has given to some men another link, knitting them to the Christ. They are partakers of His Spirit, and hence a priority in their resurrection as being more worthy than the rest of the dead. The lost are raised mainly as the proof of Christ's power over all His enemies: the saved, as the proof of Jesus' power for His friends.

Jesus is "Resurrection and Life." Hence, death is for ever disabled by life, and physical corruption is ended by resurrection. Death was possessed of power through the First Adam's sin; and he hurled to the tomb the sinful sons of men. He is stripped of power by the Second Adam's raising those whom the first Adam gave over as prisoners to the tomb. After this ending of death for all, the wicked cannot die.

But this causing of death to cease takes place in resurrection; and resurrection takes place before the wicked are judged. Hence the attempt to introduce death afterwards as something to befall the raised wicked, is vain, as being contrary to Scripture.

This view does not teach Universalism: because it speaks not of spiritual life as imparted by Christ.

'Will all then rise together?' No! The next verse tells us:—

23. "But each in his own rank: Christ the first-fruits, afterward, they that are Christ's at His presence." (Greek.)

The difference of connexion with Christ forms the basis of a difference in the times of resurrection. In the army of the sleepers there will be different battalions, distinguished by difference in the time of their resurrection.

These times are mainly two: (1) The first, *before* the kingdom; (2) the second *after* it. The duration of the seventh trumpet is "the time of the dead."

(1) The righteous are raised from the dead because of the Holy Spirit's indwelling, their bodies being made His temples: Rom. viii, 10, 11.

This passage of Corinthians presents, however, a peculiar difficulty to those who look for the kingdom of God as the result of the Saviour's coming. The difficulty arises from the ambiguity in our translation of the little word "*then.*" It does not, in the present instance, signify—'*at that time;*'* but it means '*afterward,*' as it does frequently. It is a particle of order, noting, that that to which it is affixed, comes after what had been named before.

At Jesus' descent from on high—which is called 'His presence'—His own arise, and are called up to meet Him in air: 1 Thess. iv. After that comes the kingdom, when He makes His appearance with His saints in the clouds, and *takes the kingdom* as the

* Εἴτα. Not τότε. And so in 1 Cor. xv, 5, 7.
1 3

Son of Man, giving to those accounted worthy a place with Him.

"For He must reign, till He hath put all things under His feet."

"Then (afterwards) comes the end, when He gives up to the Father the kingdom" He received from Him. His reign is occupied in putting down all other rule, authority, and power. For this is the Father's design; and it cannot but be fulfilled. At the opening of the kingdom, His foes, found gathered together as the armies of the earth, are destroyed: Rev. xix, 11—20.

At the close of it, Satan, once more let loose, leads men of earth into open rebellion, in numbers untold. Then comes the destruction of the earth, and the resurrection of the rest of the dead: Rev. xx.

26. "The last enemy that is brought to an end is death."*

For death runs on all through the thousand years, in the case of offenders; and of sacrifices, which will be offered at the temple of Jerusalem all through the millennium: Is. lxxv, 20; Jer. xxxi, 29, 30.

It is only after the close of this kingdom of the Christ that death ceases. Death ceases in the way that has been indicated above—by the giving of life to all men, or "the resurrection of the dead." After being raised, the body and the soul are so knit together, as that they can never more be separated. This is the end of the death which Adam brought in.

The resurrection of all men at the end of the thousand years is with a view to complete the design with which the kingdom of the Christ was conferred on our Lord. The apostle regards it as it is described in Ps. viii and cx. Ps. viii speaks of strength ordained because of Christ's "*enemies*, to still the *Enemy* and

* The force of this passage has been considerably weakened by the variety of renderings given to the same word in its several occurrences. It is true, it is difficult to render καταργεω, yet one word may translate it here.

the *Avenger*."* This, I think, gives the apostle's idea of the reason for the final quenching of Death's power. The Psalmist speaks first of *enemies in general*; then of *one in especial*. Now *Death* is peculiarly '*the avenger*' of sin. As it was the first to be introduced; so it is the last to be quelled. Jesus then raises the rest of men as the bringing of Death, the last Enemy, to an end. For Death is not only the enemy of men; but he was the enemy of Messiah both as Son of Man and as Son of David: Ps. cx. How deeply our Lord felt the power of Death as the enemy and avenger of sin, Gethsemane and the cross show. Now, at last, having served the purposes of God's justice, his power is taken away.

This last resurrection is "the resurrection of judgment."† For the Father exalteth the Son to His right hand with the design of making His foes His footstool. After then that all men are raised, the further question arises,—'Are here any of Christ's foes?' While, therefore, Death is brought to an end *before their judgment begins*, the sentence after this goes forth, that, as Messiah's foes they be "*put under his feet*," and *subdued* to Him: v. 25, 27, 28.

This, then, does not teach annihilation. A type of its meaning was given at Joshua's great battle. Five kings fled, on being defeated, into a cave at Makkedah; where Joshua imprisoned them during the time of the fight. After the victory these kings were brought out of their prison, and Joshua bid his captains put their feet upon the necks of the kings: Josh. x. They did so. Then the land became subject to Israel, and rested from war.

This view is throughout confirmed by Rev. xx.

* The apostle's καταργεῖται seems designed to translate the להשביט of the Psalm.

† Though 'the resurrection of *life*' would seem to require 'the resurrection of *death*' as its antagonist, Jesus says, 'the resurrection of *judgment*,' or "of *damnation*:" John v, 29.

There is seen, first the Saviour's descent from heaven with His hosts; overthrowing the armies embattled against Him: Rev. xix. In the chapter which succeeds, Satan is punished and subdued for a time, while saints who belong to Christ, reign with Him the thousand years. After that, Satan loosed for a little while, stirs a large portion of men to rebel, and eternal punishment is awarded to him. Then comes the resurrection of "the rest of the dead," who were not among the "blest and holy" of the *first* resurrection. And their eternal sentence is there pronounced; while heaven and earth flee away from the face of Jesus the Judge. This, then, marks out for us the three great ranks of which St. Paul speaks. 1. Christ. 2. His people. 3. The rest of the dead.

The same truth is confirmed by Ps. viii. Adam is the first man, who by his fault lost the kingdom designed for man. But Messiah is "man," and "*the Son of Man*," of whom the Psalm speaks. Adam was "man," but not "*the Son of man*:" therefore to him the words do not in their full force and completeness belong. But they belong fully to Christ, to whom they are on several occasions applied by the Sacred Writer. "Thou madest him to have dominion over the works of thine hands, Thou hast *put all things under his feet*:" v. 6. Christ is the triumphant Adam, as Adam was the defeated One. His sin raised up foes of all kinds; which foes Messiah is to subdue, and to keep beneath His feet.

Thus there are at the close of the Saviour's kingdom two great results.

1. Death's power of severing body and soul is ended. Hence even the dead who are not Christ's, arise, no more to die.

2. Christ's foes are set under His feet, subdued to Him. This affects the lost of men and of angels; and supposes an eternity of misery as their lot. For never do they cease to be foes of Christ; and their place of abode is the Second Death. Here, then, we have traced

the lot of the wicked from death to judgment and after judgment to all eternity. Their doom is torment, not ceasing to exist: their dwelling in the lake of fire for ever.

IMMORTALITY—WHAT?

We turn next to inquire—"What does Scripture mean by 'immortality?'" It has so many closely related but differing senses, that it is a word apt to mislead.

There are two main senses in which it is employed in the New Testament.

1. 'Non-subjection to *death*:' True, primarily of God; in a derived sense, true of angels and the saved. The Greek word used is *αθανασία*, 1 Tim. vi, 16. God "Who only hath deathlessness." Who denies that? What say the previous words? "Which in his times he shall show who is the blessed and ONLY POTENTATE, the King of kings, and Lord of lords, *who only hath immortality*." Does the declaration that '*God is the Only Potentate*,' deny that there are potentates whose power is derived from him? Of course not! The very next words make answer that He is, "*King of kings, and Lord of lords*." So, then, "who alone hath immortality" does not deny that others, by derivation, possess life not to be overcome by death; as the angels. The only other occurrence of the word attributes deathlessness to those found alive when Christ comes, and changed by Him: 1 Cor. xv, 53, 54.

2. 'Non-subjection to *corruption*,' is the other sense of our expression "immortality," (in the Greek, *αφθαρσία*.) This is of course primarily true of God. His glory is "the glory of the *incorruptible* God," the very opposite to man, who is 'subject to corruption:' Rom. i, 23; 1 Tim. i, 17. He is "the King Eternal, *not subject to corruption*," as are the kings of men, (Greek.)

This second word is used in Paul's epistle to the Corinthians, to describe the state of the dead when raised out of the tomb. They are at present corrupting in their graves: but then "*the dead shall be raised incorruptible*;" and *we* (the living) shall be changed. "For this *corruptible* must put on *incorruption*, and this *mortal* must put on *immortality*:" 1 Cor. xv, 52, 53.

That is, the Holy Ghost would keep before our eyes a distinction which we are apt to overlook. We speak of the resurrection of the dead, but we are apt to overlook the change which must pass upon the *living* saints, ere they can enter the kingdom of glory, which is exempt from death. (1.) The living man is a "mortal:" though alive, he is tending on to *death*. To him, therefore, is given a *deathless* body. (2.) The departed having gone through death, have bodies fixed in the grasp of *corruption*. Against this defect Jesus brings in "*incorruption*," which is immortality, as it affects the dead. And hence our Lord describes Himself as both "Resurrection" and "Life." "Life"—as giving deathlessness to those alive at His coming; "Resurrection"—as drawing out of their tombs into incorruptible bodies, those now prisoners under the slavery of corruption. This gives new force to John xi, 25, 26.

This presents also the meaning of a text much quoted in the present controversy. God's promise of life, according to His own purpose and grace is "now made manifest by the appearing of our Saviour Jesus Christ, who abolished (indeed) death, and (but) brought *life* and *incorruptibility* to light by the Gospel:" 2 Tim. i, 10. The true rendering at once silences the question put in triumph—"If immortality belong to all men, and was known to be theirs before Christ came, how could He bring it to light?" Observe hereupon first, that these things *existed* before; else how could they be brought to light? What Jesus brought to light was, that there is destined for man an endless "*life*" in the *body*; and for the *dead*, their coming out of their graves with

bodies no more to *corrupt*: even as the body of our Lord Himself once risen is not to turn to corruption.

Here, again, we find a reply to the second question of opponents, founded upon Rom. ii, 7. 'In the day of justice to come, God is about to render to each according to his deeds; "to them who by patient continuance in well-doing *seek for* glory, honour, and *immortality*, eternal life." Now, if all men at birth partake of this immortality, why are the holy to seek for it?'

The answer is clear, and may be conveyed by another question, to which many opponents can readily give reply—"If all men, whether they like it or no, will rise from the dead, (as you say,) why was Paul so earnest in seeking, "if by any means he might attain to the resurrection of the dead?"' Phil. iii.

We answer, Paul was seeking the special and blest resurrection from among the dead, or an entrance into a special kingdom. And the same is our reply here. He is directing us to seek the same thing, in the words just quoted from the Romans. His desire was to partake incorruption in that day, when many will be left subject to corruption in their tombs,—“in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel:" v. 16. So also Gal. vi, 8; v, 19—21, and Rom. viii, 12, 13, 23.

By the whole course of the argument, then, the usual annihilationist reproach is refuted,—‘That, while the doctrine of the immortality of the soul is the basis of orthodox ideas of eternal misery, we always assume it; and never do or can prove it by Scripture, because the doctrine is unscriptural.’

Now, it has been already admitted, that Scripture never speaks of 'the immortality of the soul' as *separate from the body*; but always speaks of resurrection as the reknitting of the parts of man which death severed,—his body, soul, and spirit. Thus, then, orthodoxy, as to its formal statement is wrong; but its inner meaning is true. All the dead shall rise;

and after resurrection there is no more death ; that is, no more severance of soul and body. *The resurrection of men, then, is the proof of the immortality of the soul.* Eternal misery depends for its proof, not on any Platonic arguments, but on Scripture statements ; and specially on the sentences which it declares shall be pronounced and executed upon the lost. They are to enter into the eternal punishment of eternal fire ; they are eternally to be tormented in fire and brimstone. The eternity of the torment, then, supposes the eternity of the risen man's existence, *both in body and soul.*

THE CHARACTER OF GOD.

CHAPTER V.

THE most momentous point in which the new views touch Christianity is the extent to which they affect the character of God. Change the centre of a system, and you change the circumference. Now God is the centre of religion. Alter our views of Him, and you alter everything. In this chapter, then, I propose to state the Scripture doctrine concerning the character of God, on the points brought into question.

I. SOVEREIGNTY.

1. First, then, the Most High is a SOVEREIGN. It is lawful for Him to do as He pleases, so long as He does not violate equity. And He cannot do that ; for He is perfectly just. All then is His, to be used at His pleasure. His chief design in creating the world was, not to give happiness to creatures, but to glorify himself. So says Scripture. "THE LORD HATH MADE ALL THINGS FOR HIMSELF : YEA, EVEN THE WICKED FOR THE DAY OF EVIL : " Prov. xvi, 4. "Thou art worthy, O Lord, to receive glory, and honour, and power : *for thou hast created all things,* AND FOR THY PLEASURE THEY ARE AND WERE CREATED : " Rev. iv, 11. Of Christ it is said, "By him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions, or principalities,

or powers, *all things were created by him* AND FOR HIM :” Col. i, 16. The claims of the Creator *over* His creation are supreme : Is. xiii, 1—7 ; Rom. xi, 36 ; ix, 22, 23.

God’s intent in creation is to glorify Himself. Jehovah cuts off Aaron’s sons Nadab and Abihu, for one transgression. Hereupon Moses says to Aaron, “This is that which the Lord spake, saying I will be sanctified in them that come nigh me, *and before all the people will I be glorified :*” Lev. x, 3. Aaron’s conduct on this occasion, though smarting under the blow, is worthy of our imitation. “And Aaron held his peace.” In the coming day the mourners in Zion are to be called “trees of righteousness, the planting of the Lord, *that he might be glorified :*” Is. lxi, 3 ; lx, 21. The redeemed of the Church of Christ are predestined to be adopted as God’s sons in Christ, “to the praise of the glory of his grace :” Eph. i, 5. “Herein is my *Father glorified*, that ye bear much fruit :” John xv, 8. This Jesus sought as His supreme end,—to glorify the Father : John xiii, 31, 32. “*I have glorified thee on the earth :*” xvii, 4. This is to be the general principle ruling all the obedient. “*Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God :*” 1 Cor. x, 31.

On the other hand, condemnation is pronounced on all conduct the contrary of this. Even the heathen Belshazzar is sentenced, because “*The God* in whose hand thy breath is, and whose are all thy ways, *thou hast not glorified :*” Dan. v, 23 ; Rom. i, 18—21. Herod is smitten because he gave not God the glory : Acts xii.

‘But is not this reference on God’s part to Himself supremely selfish ?’

What then is selfishness ? It is the loving one’s self beyond what is due. It is the appropriating to one’s self something which in equity belongs to another.

How, then, can God think too loftily of Himself ?

He is infinitely worthy of all praise and glory, infinitely worthy to rule and guide all things. In regarding Himself supremely He is only giving Himself His due. All that is good in the creature comes from Himself. He is not selfish then in making all to show forth His glory : it is His due.

II. JUSTICE.

II. The Most High is not only sovereign ; he is also JUST or RIGHTEOUS. This is the testimony both of the Old Testament and of the New. “A God of truth and without iniquity ; JUST and right is He :” Deut. xxxii, 4. In the smiting and captivity of Israel God was just. “*Howbeit thou art just in all that is brought upon us ; for thou hast done right*, but we have done wickedly :” Neh. ix, 33 ; Is. xlv, 21 ; Zeph. iii, 5. “*The Lord is righteous in all his ways, and holy in all his works :*” Ps. cxlv, 17. Jesus in the New Testament affirms the same. “O RIGHTEOUS *Father*, the world hath not known thee ;” John xvii, 25. “Great and marvellous are thy works, Lord God Almighty ; JUST and true are thy ways thou king of nations :” (Marg. read.) xv, 3 ; xvi, 5—7 ; 2 Thess. i, 5 ; Rom. ii.

As God is righteous, He hates evil. As He is the ruler of all, He is the maker of laws ; and these laws have righteous penalties already affixed and published, which God as the Just and True, must execute.

“Thou art not a God which hast pleasure in wickedness ; neither shall evil dwell with thee. The foolish shall not stand in thy sight ; THOU HATEST ALL WORKERS OF INIQUITY. Thou shalt destroy them that speak leasing (lying) ; *the Lord will abhor the bloody and deceitful man :*” Ps. v, 4—6. “For the wicked boasteth of his hearty desire and blesseth *the covetous whom the Lord abhoreth :*” Ps. x, 3. “The Lord trieth the righteous ; *but the wicked and him that loveth violence, his soul hateth :*” Ps. xi, 5. See

also Deut. vii, 25, 26 ; xviii, 9—12 ; xxiii, 17—18. All the unjust are an abomination to the Lord : xxv, 13—16 ; Prov. iii, 32 ; vi, 16 ; xi, 1 ; &c.

The feelings then of God the Judge against the wicked, and especially against the wilful transgressors of His laws are those of just displeasure and hatred. Loving righteousness supremely, He cannot but hate evil with a like hatred, an *infinite displeasure*. This displeasure then will be felt without end by the unforgiven. God means to manifest as soon as this day of mercy is over, the awfulness of His justice against the wicked ; “on every soul of man that doeth evil :” Rom. ii, 7—9. As the salvation of the saved is to display His power for good, so the terrible doom of the guilty is to discover His power to inflict misery on His foes : Rom. ix, 22, 23. The forgiveness of sins even—forasmuch as it was necessary that His Beloved Son, in spite of His spotless obedience should suffer unto death—is an indisputable proof of God’s justice. His grace could not reign till atonement, adequate and infinite, had been made : Rom. v, 21.

God therefore is to be feared, even by believers. It is a first lesson of wisdom : Luke xii, 4, 5 ; Matt. x, 28 ; v, 27—30 ; Ps. lxxvi, 7.

We have no adequate idea of the terribleness of the wrath of God. As His love is astonishing in giving His Son, so will His justice be astonishing in its endless inflictions.

The Most High is under no obligation to offer pardon to sinners. It is of sovereign mercy alone that He has done so. He has left the fallen angels of Satan’s host to the eternal consequences of their sin. But then the rejection of this offered mercy through the blood of the Son of God will entail the deeper wrath upon the rejectors of it : Heb. x, 26—31.

The grounds of punishment are two-fold : evil *acts*, and evil *characters*, as the bases of those acts.

1. The judgment of God will be at last “*according to works* :” Rom. ii, 6 ; 2 Cor. xi, 15 ; 2 Tim. iv, 14 ;

Rev. xx, 12, 13 ; xxii, 12. This is a righteous ground of judgment. And vengeance will fall upon evil doers, in proportion to the quantity and quality of their evil deeds. For there is a difference of heinousness in sins, and a different amount of sin in each individual sinner.

2. But the judgment of God regards also the *character* of the wicked. Deeds are the fruit of the tree. But the fruit bespeaks the nature of the tree. From one fruit of the tree we gather what all its fruits are. John the Baptist and our Lord describe the lost as evil *trees* sentenced to the fire : Matt. iii, vii. They are condemned as enemies of God. “Those mine *enemies*, that would not that I should reign over them, bring hither, and slay them before me :” Luke xix, 27. “Sit thou on my right hand till I make *thine enemies* thy footstool :” Matt. xxii, 44 ; 1 Cor. xv, 25. For the wicked there remains only a “fearful looking for of judgment and of fiery indignation, (a fury of fire) which shall devour *the adversaries* :” Heb. x, 27.

The heart of nature is an eternal source of sin : Gen. vi, 5 ; viii, 21 ; Matt. xv, 19 ; Jas. iii, 8—12. It is in itself enmity against God : Rom. viii, 7. Here, then, is an everlasting reason for punishment.

In short, the lost are doubly condemned ; for *acts* against the law of God and their own conscience ; and because their *characters* are always full of sin. The wicked are condemned because of their *acts* and *character* jointly. They are punished for their evil nature as children of the devil, being tares and not wheat ; and for their acts as “doers of iniquity :” Matt. xiii, 38, 41. Jesus condemns the Pharisees for their evil acts and characters. “Hypocrites !” “Serpents, generation of vipers, how can ye escape the damnation of hell ?” Matt. xxiii, 2—33. The nobleman’s citizens send a message after him, ‘We will not have this man to reign over us.’ They are slain, as being the king’s foes. The final sentence of God

especially rests upon the *characters* of men. "The fearful, (cowardly,) and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the Second Death:" Rev. xxi, 8. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie:" xxii, 15.

Thus the root of the lost sinner's misery is the opposition of nature between himself and God. Jehovah is holy, just, and good. The lost is unholy, unjust, selfish. Now this holy character of God abides unchangeably. So does the sinner's own character of evil. He hates God even in this world, while surrounded by so many blessings. How much more will he, when the terrors of God's indignation are assailing him! As the saved enter heaven because they are both righteous, and sanctified; so the lost enter hell because they are sinners unpardoned, and unclean.

But there are some who have arisen lately, professing to be Christians, who say, '*Eternal punishment for sins is unjust!*'

On what do they rest in so saying? On self-evident truth? No! On what then? 'Every one feels so, and says so, if he utters the thoughts of his heart.'

This is not true in point of *fact*. And if it were, it would be entitled to but little weight. For the true principle is—"Let God be true, but every man a liar;" as it is written, That thou mightest be justified in thy sayings, *and overcome when thou art judged:*" Rom. iii, 4.

If eternal punishment be unjust, the Most High is already unjust in threatening it. But, friends, have you not said, that you hold, as much as any, the 'eternity of future punishment?' 'Ah, but we do not admit eternal suffering.' Then, in saying you deem eternal punishment unjust, you are unconscious witnesses of the truth which common sense teaches, *that*

punishment is suffering, and that without pain, there is no punishment for the foes of God.

Either then annihilation is no punishment, or eternal punishment is not unjust. But the Most High is fully outspoken. His teaching is eternal torment. But if torment be eternal, there is the eternal misery of the lost.

'There cannot be eternal *suffering*,' you say. Will there not be eternal *sinning* among the lost? Is God obliged to stay the endless flow of sin from the lips and acts of the lost? 'You admit then, that it would be unjust in God to inflict eternal suffering solely because of men's past acts on earth.' By no means! I account sin infinite.

This sentiment, that eternal punishment is unjust, comes from a *partial judge*. It is man, leaning toward his own race beyond what is just. It is a sinner inwardly bribed to give a verdict on behalf of sinners. It is a set of felons pretending to condemn the laws against felony. It is one-sided—intense appreciation of *pain*; but light appreciation of *sin* and its deserts. It is the sentiment of the *ignorant*. The best little apprehend the holiness of God. It is the result of a heart that is "deceitful above all things, and desperately wicked:" Jer. xvii. Will you trust this sentiment of the heart? "He that trusteth in his own heart is a fool:" Prov. xxviii, 26. "The Lord knoweth the thoughts of the wise that they are but vain." It is the decision of a packed jury, whose heart is at enmity with the person judged: Rom. viii, 7.

Again, if the 'universal sentiment of humanity' is to decide us in this case, it has a great work before it. Let it be carried out to the full, and a new religion will be the result. *If eternal punishment be unjust we must discard the Bible; for it teaches eternal punishment.*

At what point too does the injustice begin? How long may God punish without injustice? Here autho-

rities differ. Most will allow it to go on for ages uncounted—provided it stop short of eternity. Scripture says it has no limit.

III. GOODNESS.

‘But you admit the goodness of God: now how is the eternal misery of the lost consistent with the goodness and benevolence of God? Must not God have compassion on men at the very least as their Creator?’

That God is infinitely good and benevolent is gladly granted: but it does not help the question. Can *goodness* silence the claims of *justice*? Justice and truth demand the eternal punishment of the lost. Goodness has free course to visit the innocent and the holy. But justice bars the access of goodness to the prisoners of guilt. A king may be very benevolent, and yet very just. He may give one day £10,000 to the support of the poor, the widows, and the fatherless; and yet the next sign the death-warrant of a hundred murderers. If his goodness set free the convicted felons of his jails, he is neither wise nor just. Justice shuts out Mercy, till all its own dues are paid.

The goodness of God only makes more sinful the transgressions which men and devils commit against Him. Scripture asserts in the clearest and simplest terms, that both goodness and justice co-exist in God.

“*God is LOVE:*” 1 John iv, 16. “*Our God is a CONSUMING FIRE:*” Heb. xii, 29. The saved will be visible exemplifications of the one attribute; the lost, of the other. These attributes are equally eternal in God; and the exhibitions of them to the universe will be equally eternal; in the lot of the guilty on the one hand, and of the pardoned on the other.

The eternal sufferings of the guilty are no imputation on the goodness of God. Justice is part of the perfection of the Great Ruler. And His displeasure is no transient feeling, any more than sin is transient

in the wicked. Goodness without justice would throw God’s empire into intolerable confusion. Besides, His truth is pledged to the eternity of the sufferings of the guilty. He could not make them temporary without denying Himself. If He kept not His truth to the rebel, how could we trust it to the pardoned? The Great Ruler of all will uphold *law, whatever suffering that may inflict upon the breakers of it*. Prisons and punishments are necessary to the stability of each earthly kingdom; so are they to the kingdom of God. They are benevolent in design and in effect to all but the guilty. The wicked have put themselves beyond the benevolence of the Ruler into the terrible sphere of His wrath. Their welfare is no more to be considered: they are sacrificed as a beacon to others. They are to prove by their sufferings the deadly nature of sin, and the terribleness of its Avenger. God would write His fear in all hearts, that they may be deterred from evil: Isa. viii, 13; Jer. xxxii, 39, 40; Heb. xii, 28; 1 Pet. i, 17.

The Law of Moses exhibits God principally as the God of justice, rendering to each his due. Now He who was full of goodness, could yet command the full execution of penalties upon proud offenders. *He forbids pity to such*. If any Israelite sought to lead astray one of his brethren to idolatry, although the offender were brother, son, or daughter, the Lord demands that such an one should be put to death without mercy. “Thou shalt not consent unto him, nor hearken unto him; *neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him. But thou shalt surely kill him; thine hand shall be first upon him to put him to death*, and afterwards the hands of all the people:” Deut. xiii, 8, 9. So, if a man committed murder. “Then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood, that he may die. *Thine eye shall not pity him*; but thou shalt put away innocent blood from Israel, that it may go well

with thee :” xix, 12, 13. So in regard of the penalty upon the false accuser ; 16—21. So in reference to the idolatrous nations of Canaan : vii, 16.

Now, in the New Testament, in the epistle to the Hebrews, this principle is carried out, with a ‘*How much more ?*’ “He that despised Moses’ law died *without mercy*, under two or three witnesses. OF HOW MUCH SORER PUNISHMENT, SUPPOSE YE, SHALL HE BE THOUGHT WORTHY, WHO HATH THODDEN UNDERFOOT THE SON OF GOD, and hath counted the blood of the covenant wherewith he was sanctified, an unholy thing, and HATH DONE DESPITE UNTO (INSULTED) THE SPIRIT OF GRACE ? For we know Him that said, ‘VENGEANCE belongeth unto ME, I will recompense, saith the Lord.’ And again, ‘The Lord shall judge his people.’ *It is a fearful thing to fall into the hands of the living God :*” Heb. x, 28—31.

The refuser of *law* and its commands is to suffer without mercy, when once his guilt is proved. How much more he who tramples on *grace* offered ! The despiser of *Moses* is to be cut off ; how much more terrible the lot of him who offends against *the majesty of the Son of God, and the grace of the Holy Spirit !* Man’s vengeance is terrible ! how much more the just wrath of an offended God ! Man’s wrath is but a transient affair ; he is not suffered to continue by reason of death. But what the terrors of the justice of Him who lives for evermore ? This, then, implies the eternity of the sufferings of those who offend God. If His infliction of anguish on the wicked for thousands of years be not unjust, how shall it be so, if it be continued for ever ?

There are, indeed, many who rest upon the *Fatherhood* of God as Creator ; but it is a spider’s thread. It is men’s offences against their Creator and Sustainer which prove their desperate evil. That God created Satan is no proof of his being received to mercy. Though God be the Creator of Satan, yet he will, for his sins, be “tormented day and night, for ever and

ever :” Rev. xx, 10. And Scripture says, “It is a people of no understanding ; therefore *He that made them will not have mercy upon them, and He that formed them will show them no favour :*” Isâ. xxvii, 11. The Jews of old pleaded to Jesus, that God was their Father. The Saviour denied it. Had God been their Father, they would have loved Him, the Son. But their dishonour and hatred of the Son proved their enmity against the Father. They were really children of the devil ; for they were, in spirit, liars and murderers : John viii, 19, 38—44 ; xvi, 3 ; xvii, 25 : xv, 23 ; 1 John ii, 15, 16—23.

None now are owned of God as His sons, but those in whose hearts the Holy Spirit dwells, whereby they are able really to address Him as “Abba, Father :” Rom. viii, 15 ; Gal. iv, 6. The Lord promises to own those only as His children who come out from the wickedness and unbelief of the world : 2 Cor. vi, 14—18 ; Matt. xiii, 43 ; 1 John ii, 13 ; Rom. i, 7 ; Eph. i, 2.

Offences even against a human father called down, under the law, destructive punishment. He who despised father or mother was cursed : Deut. xxvii, 16 ; Ez. xxii, 7 ; Prov. xxx, 17. He who struck father or mother was to be put to death : Ex. xxi, 15. So also, if he cursed either of his parents : 17 ; Lev. xx, 9 ; Matt. xv, 4 ; Mark vii, 10. In short, the hope of deliverance for offenders against God derived from their creation, is wholly worthless.

They refuse that true fatherhood of God to which pardon really attaches—the acceptance of the mercy of the Father, as shown in His Son, Christ Jesus. And this brings down the sorer woe. So that here is an answer to the strange objection, that ‘the blood of the Son of God is of such infinite value, that God is satisfied, and that Divine justice can demand no more.’ *Truth and Tradition*, p. 35.

To this one answers—This principle would put a stop to all judgment, even of the wicked ; and to all

suffering on their part. "God forbid: *for how then shall God judge the world?*" Rom. iii, 6.

On such a principle, the Son of God is unjust in sentencing the Gentiles to "everlasting punishment." Has He forgot His own sacrifice? How can He curse those whose sins are forgiven? "But if we sin wilfully, says Scripture, there remains *no more sacrifice for sin*, but *a certain fearful looking for of judgment and of fiery indignation*, which shall devour the *adversaries*:" Heb. x, 26, 27. Does the blood of Christ cleanse those that *refuse it*? Or those only who are *washed in it*? "OF HOW MUCH MORE SORER PUNISHMENT SUPPOSE YE, SHALL HE BE THOUGHT WORTHY, WHO HATH TRODDEN UNDERFOOT THE SON OF GOD, AND HATH COUNTED THE BLOOD OF THE COVENANT, WHEREWITH HE WAS SANCTIFIED, AN UNCLEAN THING, AND HATH DONE DESPITE UNTO THE SPIRIT OF GRACE?" Heb. x, 29. They who refuse this blood are under the sorer guilt, and will have the severer punishment, because of the mercy rejected. Judas, because betraying the innocent blood, has especial torment for ever. *Must* the Son of God save His blaspheming foes, because He died for sin? Did the blood of the lamb, shed in Egypt, save the Egyptians? or only the Israelite first-born? *Must* the Red Sea spare the foes of Israel and Jehovah, because the blood was shed? Did the blood of the Day of Atonement save the Canaanites, who went on in their idolatry? Or the impenitent sinners of Israel? Was Ahitophel, was Absalom saved, because Abiathar offered the appointed sacrifices? This is an objection which displays sad ignorance of the simplest of truths: That sacrifice avails only for those who present it or own it. "*His blood be on us, and our children!*" brought fresh and everlasting guilt upon the speakers.

In short, we may ask, ON WHAT PRINCIPLE, OR BY WHAT ATTRIBUTE OF GOD, WILL THE LOST BE DELIVERED FROM THEIR MISERY?

I. Is it by JUSTICE? II. Or is it by MERCY?

I. Some are content to say—"JUSTICE must set free the wicked. Their sins are but temporary, and cannot require endless suffering. They will, at length, have exhausted their punishment."

I reply, If so, God ought not to have spoken of their punishment and of their torment as being for ever: Matt. xxv, 41, 46; Jude 7; Rev. xiv, 11; xx, 10. If it be unjust to *inflict* eternal suffering, it is unjust to *threaten* it. But God has said it shall be "eternal." Therefore, it is not unjust. And the God of truth will carry out His threat.

If this theory were true, the limit of infliction must have appeared in the Judge's sentence. 'Depart hence into the fire of hell, till you have suffered the due of your sins; and after that cease to exist.' In such a mode the judges of earth give sentence. 'You are to be hung by the neck till you are dead, and your body is then to be handed over for dissection by the surgeons.'

Again—*When* is the punishment exhausted? God's vengeance, and its instrument, the fire, are "eternal." Can eternity be exhausted?

'But eternal suffering is unjust.' This must be *proved*, either by necessary truth, or by Scripture. Punishment is not measured by the time it takes to commit a crime. 'But sin is finite.' Prove it! I suppose it is infinite in two directions, as regards man. 1. First, in respect of the infinitely holy and good and just God, against whom it smites. 2. Secondly, because of the endlessness of the source of sin in the sinner's heart. None but an infinite sacrifice could bring the pardon of sin. Therefore sin's ill desert is infinite. And certainly in respect of God, his hatred of sin is infinite: eternity alone can display his hatred of it. The wicked are sentenced, as has been shown, on two grounds; (1) because of their *past acts* of sin; and (2) because of their eternal *characters* of sin. The sinner in hell is as responsible for his words and his acts as when on earth. As a moral being, he can never get quit of the debt of obedience and love to

God as his Creator and Ruler. And if he hates Him more and more, the more deserving of hell-fire will he be. Suffering is not obedience. Hell will not produce love to God. Scripture shows, that when torments like those of hell are sent on sinners living on earth, God esteems their guilt greater, in that they do not repent; yea rather, blaspheme the just God who sends these sorrows: Rev. ix, xvi. And even earthly law says the same thing. Let a felon, under imprisonment for burglary, murder his jailer, and at once he is tried for a new crime; and when it is proved, new punishment comes on him. Satan, for a brief time let out of prison, is held justly guilty of his renewed crime. Punished for ever after that, he will never get beyond his duty to love and obey God, though his seared soul eternally refuse. Nor will men ever escape their two debts, to God, and to his law: (1) the debt of obedience never rendered; and (2) the debt of suffering, never complete. To teach otherwise is to introduce a new gospel, full of relief for the impenitently wicked. Must not punishment go on till the ends of justice are answered? Can the ends of justice be said to be answered, even if the penalty were exhausted, when the sinner is more fiercely and openly wicked than when imprisoned and smitten at first! Is justice bound to set free those who are growing worse and worse? whom the severity of woe has not brought to own their sin, and to confess the justice of God, but rather to blaspheme him? The lost suffer deservedly. To deliver them from torment were a boon; bestowed, not by justice according to desert, but by mercy against desert. It is because sin does not appear to us so hateful as torment appears dreadful, that this outcry has arisen. Light are our thoughts of transgression; strong our appreciation of pain. We hate, by nature, to think of the awful fence wherewith God girds in His just laws. We see not how suited is a punishment infinite in duration, to sin, both infinite in its nature, and endless in its source.

The two hindrances to a just dismissal of God's prisoners of wrath are:—1. Sins unforgiven. 2. A nature full of enmity against God, and evil against man; continually displaying its wickedness against both God and man.

II. Shall we try then whether the lost cannot be set free by MERCY? 'Is not God infinitely merciful?'

To this I make answer—If the deliverance of the lost from torment be by *mercy*, the former ground is abandoned: it cannot be *of right*. Then annihilation is *mercy* to the sufferers; and therefore it is not *punishment*, as asserted by opponents.

Nebuchadnezzar's punishment of the disobedient was his casting them into the fire, there to abide. Who was able to take them out of the fire? That would be to deliver them in mercy out of his hands. The insensibility of the three Hebrews to the violence of the fire was God's way of showing mercy to the three confessors. And if the Most High were to take out of the fire or annihilate the lost, that would be *mercy* too. But the terms of the sentence forbid it for ever.

'God's mercy is infinite.' Yes, but only after all the dues of *Truth* and *Justice* are paid! This is proved by the sacrifice of the Lord Jesus. Only after He had laid down as ransom His infinite merits and precious blood, was mercy free to save. After they are refused by men, there is no further opening for mercy. The case of the lost is finally *justice without mercy*: Heb. x, 26—29. When the rich man, before judgment has been pronounced is refused even a drop of water for momentary relief; much more after the sentence of eternal justice is past will the way to endless deliverance from woe be shut up! The very sufferings of the lost are *mercy to others*.

Their sorrows, their sins will act everlastingly to deter all others from transgression, by discovering the intense, the abiding sinfulness of the fallen, and the awfully righteous severity and power of the Just

Governor of all, against His hardened and impenitent enemies : Rom. ix, 22.

This crusade is indeed the scarce-concealed enmity of the human heart against the JUSTICE OF GOD. It is a commencement of the return to the old errors of the Gnostics.

"Tertullian earnestly controverted Marcion's doctrine of the divine attributes. Marcion's dualism respecting God was connected with a dualism respecting the divine attributes. A justice that revealed itself in *punishment* appeared to him irreconcilable with the idea of love and goodness, and especially the idea of punishment was irreconcilable with the idea of the perfect God of love and compassion. Here too we perceive the unyielding onesidedness of His nature." "The ideas of *law* and *punishment* appeared to Tertullian to be necessarily connected—punishment as a protection for law ; and *from that the Divine Wrath appeared inseparable.*" "For how can it be that God should give commands which He will not maintain ? that He should forbid sins which He will not punish, because He will not judge ? because He is a stranger to all notions of severity and punishment : " *Neander's Antignosticus*, p. 496.

Justice was considered unworthy of the true God by the Gnostic sect of the Peratæ, and by Apelles. (*Hippolytus*.)

Justice is an attribute of God as eternal as mercy. Now if the lost, the visible witnesses of that perfection are removed, the visible proof of that attribute is gone. The eternal joys of the saved are the visible proof of the Lord's mercy ; as the lost are of His wrath. Remove the monuments of His justice, and will there not arise an inference clear and direct—that *justice in God is not an eternal attribute, as mercy is ?*

Suppose a king to buy pictures and to form a valuable collection, which he exhibits to the public for thirty years. He makes also a collection of engines and mechanical contrivances, exhibiting them also. But at the end of thirty years, he burns the collection of pictures, retaining the mechanical museum. Would you not infer thence some conclusion as to the king's character, and something of the king's policy toward his subjects ?

'But the wicked are not valuable as the supposed pictures are.' They are indeed vile in themselves ; but they will be of superlative use to others. The lighthouse on a barren rock of ocean, lashed by foaming breakers, is not desirable as a dwelling-place, but of most momentous service in warning all vessels that sail those waters of the dangers that beset all who draw near such a spot of peril. Such will be the everlasting value of endless sin, and of endless punishment, exemplified in these transgressors.

THE END.

ETERNAL PUNISHMENT:

A SERMON

BY R. GOVETT.

Third Edition, Revised.

ETERNAL PUNISHMENT.

SUPPOSE that in a company of friends the question arose—‘What is the penalty of forgery?’ ‘It used to be hanging,’ replies one. ‘What it is now, I do not know.’ ‘But ’tis felony;’ answers another.

How will they decide the question?

Will they say?—‘’Tis impossible that it should have been *death*. That is too severe a great deal. It can’t have been.’

Or will they not, instead of reasoning on what seems proper and probable, listen to the *facts* of the *past*, as testified by competent witnesses? and to the *written laws* of the present time, still in force?

Would not any be reckoned a fool, who should set up his imaginations of what *ought* to be, and what is *fair* in his view, against *facts* and *laws*? Would any forger feel at ease, on the ground of his imaginations of what the penalty should be? Yet multitudes are guilty of this very folly in spiritual things!

God is a governor, announcing His righteous laws. Men are sinners. They are therefore subject to the penalties of His broken laws. They are *justly* subject. The law is good. ’Tis either written on the conscience, or echoed by it. It is foreknown. Its penalty is declared beforehand. ’Tis “eternal destruction.” 2 Thess. i, 9.

But the hearts of many rebel against this. Their sense of the evil of sin is very feeble. Their views of the majesty of God, the goodness of His law, the infiniteness of His justice, are but obscure. The current of our day is setting in strongly against all authority, and all punishment. Hence many find the punishment 'too severe.' Stay! Who are the judges of the right degree of severity? Will you decide the question by a jury of the law-breakers? The Parliament is devising new acts against burglary. Shall they carry the question of penalty to a convention of burglars? They are met to consider the best method of repressing forgery. The punishment which they affix is imprisonment for life, with hard labour. Will the forgers be pleased with it? Or would they not cry out of its excessive severity! And if they did, would not honest men smile, at *their* attempt to value the award of suffering?

How then should man, the sinner against a holy God, be an impartial judge of the penalty? His inclinations all running against law, because it restrains and condemns him, 'tis absurd for *him* to speak of the penalty as unjust. 'Tis still greater folly for him to act, as if his imagination of what God ought to do, would be the real guide to Jehovah in the day of judgment. If you would know what is the penalty of sin, ask the law what it says: and inquire of past fact to know, what the Governor is likely to do.

Let us then inquire, What says God,

I. CONCERNING THE DURATION OF PUNISHMENT?

II. CONCERNING ITS DESIGN?

I. CONCERNING THE DURATION OF IT.

As the law is made up of words, and the words of any document may be perverted, so there are some, who, with Bible in hand, assert that the punishment of the wicked will have an end.

The original enactments in this case are in another language, so that there is the greater opening to carp at the sentiments which are disliked.

Some have said, then, that the word translated 'eternal' and 'everlasting,' does not mean proper eternity. It expresses only a limited period of ages.

This is not true.

1. The Greek word (*αιωνιος*) expresses eternity, in opposition to what lasts but for a time.

"While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are *temporal*, (lasting but for a time,) but the things which are not seen are *eternal*." 2 Cor. iv, 18.

"For we know that if our *earthly house of this tabernacle* were dissolved, we have a building of God, an house not made with hands, *eternal in the heavens*." v, 1.

"For perhaps he therefore *departed for a season*, that thou shouldest *receive him for ever*, not as a servant, but above a servant, a brother beloved." Philem. 15.

2. It expresses *God's endless existence*.

"The revelation of the mystery" which "now is made manifest," "according to the commandment of the *everlasting God*." Rom. xvi, 25, 26.

It describes the existence of the Son of God. "He (*ουτος*) is the true *God* and *Eternal Life*." 1 John v, 20.

3. The eternity of the period of wrath is presented to us in various forms. God has not made all to turn upon the sense of any one word, however clear.

“He that believeth on the Son hath everlasting life : and he that believeth not the Son *shall not see life ;* but the wrath of God abideth on him.” John iii, 36.

“The Son of man goeth as it is written of him : but woe unto that man by whom the Son of man is betrayed, *it had been good for that man if he had not been born.*” Matt. xxvi, 24.

“But he that shall blaspheme against the Holy Ghost *hath never forgiveness*, but is in danger of eternal damnation.” Mark iii, 29.

4. The same word is applied to the *bliss of the saved* and to the *woe of the lost*. “Eternal Life.” If eternal does not mean ‘endless,’ as applied to *punishment* (or damnation) ; neither does it, as spoken of *bliss*. The same word defines the destiny of the two classes. Matt. xxv, 46. “And these shall go away into *everlasting punishment* : but the righteous into *life everlasting*.”

If in Mark iii, 29, where our Lord, speaking of the *unpardonable sin*, says that the guilty one “hath never forgiveness, but is in danger of eternal damnation,” it does not mean eternity of woe ; then neither in Mark x, 30, does “*eternal life*,” mean bliss without end. If in 2 Thes. i, 9, “*everlasting destruction*” does not mean endless sorrow to the lost, then neither in Heb. v, 9, does “*eternal salvation*” mean life without end. If in Jude 7 “*eternal fire*” does not prove the never-ending torment of the damned, in 2 Tim. ii, 7, “*eternal glory*” does not prove the never-ceasing happiness of the saved.

How awfully definite and close are these words concerning one class of the lost ! Rev. xiv, 9—11. “And the third angel followed them, saying with a loud voice, if any man worship the Beast and his image, and re-

ceive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation ; *and he shall be tormented with fire and brimstone in the presence of holy angels, and in the presence of the Lamb : and the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night*, who worship the Beast and his image, and whosoever receiveth the mark of his name.”

So concerning Satan and his chief emissaries. “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and *shall be tormented day and night for ever and ever.*” Rev. xx, 10.

Take another passage. Jesus, condemning the Gentiles who never heard the Gospel, says : “Depart from me ye cursed into *everlasting fire*, prepared for *the devil and his angels.*” Matt. xxv, 41. Putting these passages together, it appears that the portion alike of Satan and of the wicked is eternal fire. Unless you can draw Satan out of the fiery lake, you cannot deliver the lost. Few are prepared to go so far as that. But even if they try, never will they prevail against such passages as those quoted.

Put beside it the bliss of the saved, asserted in terms which are (in part) the very same. Rev. xxii, 5. “And there shall be no night there ; and they need no candle, neither light of the sun ; for the Lord God giveth them light : and they shall *reign for ever and ever.*”

OBJECTION. ‘But if punishment is eternal for all unpardoned offenders, how will there be the differences required by their different degrees of sin ? Justice demands that these should be taken into account.’

Yes! but different degrees of severity, or of intensity of pain, will adjust this.

Two felons may be sentenced to three years' imprisonment. Yet the one may have imprisonment with hard labour; the other, without it.

Believers! though none near us may now be propagating this false doctrine, yet keep fast hold of the texts and arguments! We cannot tell, how soon the truth of everlasting punishment may be assailed in the place in which we sojourn.

Let us pass on to consider

II. THE DESIGN OF THE PUNISHMENT OF THE WICKED.

Those who contend for a limited season of punishment, still further differ from the true views of Scripture, in regard to the design and intent of it. This follows from their faulty and deficient idea of the character of God.

Most false systems fail here. They take but a one-sided view of the Most High. They regard him as goodness alone, as a Benefactor or a Father only. Now even goodness can arm itself to destroy evil. Destruction is a work, which, under certain circumstances, is quite suited to mercy's own hand and heart. An Indian village is beset at both its avenues by a tiger and tigress. Three of the villagers are slain. Would not compassion itself urge the slaughter of the wild beasts?

So with the godless. Shall sinners for ever oppress the saints? No! At length justice on the hardened sinner will be found to be mercy to the saint. Scripture represents God as a Governor as well as a Parent; as a King (Jer. x. 10, xlvii, 18), as a Lawgiver (Jas. iv, 12; Psa. xxii, 28). As a lawgiver, He must

inflict punishment, if His laws are disobeyed. If He be a lawgiver, then is He enactor of penalties. If an enactor, then steadily must He execute them.

Let us then look at the design of punishment from two points of view—as related to the (1) creature on the one hand; and to the (2) Creator on the other.

Punishments among men are of two kinds—They are either (1) CORRECTIVE, or (2) DESTRUCTIVE.

(1.) CORRECTIVE punishments are administered in kindness to the offender. They are designed to check him in the way of evil—to make sin bitter to him—to lead him to repent. A father has found out, that his son has been stealing apples and pears from a neighbour's orchard. The neighbour comes to complain. He saw the offender in the tree. The lad denies. His box is searched. Some fruit of the very kind is found there. The father is deeply wounded. 'Let James go on thus, and he will end his days on the gallows! Theft and lying! Where will it end? I must make him repent of this!' He inflicts chastisement of a severe kind. It has a good effect on James, and on his other sons. That is corrective, fatherly. It is designed benevolently towards the youth. 'Tis painful to both parties: but successful in restraining the young culprit from further crime.

But corrective discipline has its limits. Here is a boy who is always unruly, irregular, impertinent in school. He has been warned, reproved, punished oft, but in vain. He corrupts others by his wicked example, and evil words. After patient trial, when hope is gone, when his character is *set* for evil, and he is leading astray the hopeful, shall he be tolerated any longer? No! The time for correction is over. Let him be expelled!

As he grows up, he goes on increasing in wickedness. He is brought before a court of justice, and punished as a youthful transgressor. Not amended, but hardened in jail by companionship with like characters, when allowed to go forth, he commits thefts—robberies—and at length, murder!

Here begins (2) DESTRUCTIVE punishment.

At this point, law says—‘You are now past amending by any discipline I possess. We must put an end to your career. In kindness to Her Majesty’s subjects at large, you must be put to death, by God’s command.’*

’Tis thus with the government of God. Punishments here are corrective; but the future sentence is to destruction: “*everlasting destruction.*” The character is *setting* here. The depraved will is now choosing evil under the reign of mercy. But, after death, the habit is fixed. The man is a falling stone, with nothing to stay it, descending, descending with still increasing force. ‘Bricklayer! Why do you make so little of that dark cement at a time?’ ‘Because it *sets* so fast. Leave it a couple of hours, it would be past moving by the trowel.’ ’Tis so with man! He is *setting fast*! The quiet scenes of life are *fixing him* for good or evil. He is either being corrected, or is hardening in iniquity. The Gospel of God’s grace *sets* him soon, for evil

* The question of capital punishment is only difficult, when it is thrust out of its place. ‘Ought a son of God to put any to death? Will the Sermon on the Mount permit such a thing?’ Certainly not! But neither can any government subsist on the principles of the Sermon on the Mount. The government of the world belongs to another sphere. The world’s rulers are sons of Noah, to whom the command is given to slay the murderer. Gen. ix, 6.

or for good. Nothing hardens like the rejection of Christ!

God’s design after life is past, is to *destroy* the uncorrected. All hope of good to the offender is over. He must be dealt with as incorrigible. Then God regards him as utterly and eternally evil. He must perish. He must be punished with “everlasting punishment.” Matt. xxv, 46; 2 Thes. i, 9. He must be “burnt up” as “chaff, with *unquenchable fire.*”

2. Let us next view punishment, as proceeding from God in the character of Creator and King.

God, as the Governor, must show, that He loves righteousness, and hates iniquity. *How* can He do so? By rewards, and by punishments. He has laws, and laws have threats, and threats must be executed. God must be true. He must be a righteous Governor.

He spares, He corrects; for mercy rules now. But many are hardened by longsuffering. What is to be the result at last?

Jehovah will show *His own character*. He will display on them His hatred of sin. Facts shall show, that He is not careless whether His law is obeyed, or not.

The Most High must win glory from every creature, whether friend or foe. That is the great reason of creation. The saved shall glorify God, by their endless happiness: the lost, by their endless woe. They will be hung in chains as an example to deter other worlds. That punishment is designed to deter others from like guilt, is again and again asserted of God. The stubborn son who would not be corrected was to be stoned. “So shalt thou put away the evil from you, *and all Israel shall hear and fear.*” Deut. xxi, 21; xvii, 13; xix, 20; xiii, 11. Why were the offenders of Israel cut off in

the wilderness? As a warning to us. 1 Cor. x, 5—11, Why are the sinners of Sodom already suffering eternal fire? As a warning to us. Why are some of God's angels chained in darkness? For the same reason. Jude 6, 7. They have exhibited God's patience in bearing long with iniquity. They will display the terrors of His just wrath, after hope is over, and mercy past.

He must inflict terrors then. Both the offender and the spectators must see and feel, that 'tis the Just Governor who is inflicting vengeance. He sends on them "torment"—pain designedly inflicted. It comes, as the result of sins. His wrath will destroy them. What else can be done with this dead wood? 'Tis fitted only to burn!

This conduct is really benevolent—perfectly consistent with goodness *to others*. The welfare of the offender is hopeless. The welfare of others is consulted in his destruction. Is sin an awful and terrible thing? Look down into that gulf of gloom: gaze at the writhing felons! Listen to their impenitent wailings of despair!

But here we come in contact with contrary theories, which deny the eternity of future punishments.

Some, suppose (1) that the wicked will be *annihilated*. (2) Some, that they will be delivered from punishment, because they will be *renewed in spirit*.*

* Opposite grounds, be it observed, are taken in these two theories. The first assumes (1) 'The wicked *cannot* be recovered. They are too far gone in evil. The means of grace are past. They will be annihilated therefore, and drop out of being, as incurable.' The other assumes, (2) 'The wicked *can* be amended. They will be changed, by intensity of suffering. The clear vision of their sin, and its consequences, will effect it.' Our opponents fall out with each other.

The first idea is ostensibly based on the passages of Scripture which speak of the wicked as 'perishing,' and 'destroyed.' But neither of these terms mean annihilation.

It is assumed by those who take the side of annihilation, that to destroy, or to perish, means to *annihilate*. This is the basis of their argument. They assume: they do not prove. *Deny it: challenge them to produce examples in proof.*

The word is derived from two Latin words which signify to pull down, to demolish, to separate the parts of an edifice, the union of which is necessary to constitute the house in its use and beauty. So Israel was to destroy the altars of the Canaanites: Ex. xxxiv, 13. The stones and mortar would still subsist, in spite of the destruction of the altar. "Knowest thou not yet that *Egypt is destroyed?*" Its glory was gone. "I will also send wild beasts . . . *which shall destroy your cattle:*" Lev. xxvi, 22. This would be true when the wild beasts slew their herds and flocks, and in part devoured them. So of men—"The children of Benjamin . . . *destroyed* down to the ground of *the Israelites* that day two-and-twenty thousand:" Judges xx, 21, 35. Did they annihilate them? Neither, then, does the word signify annihilation when God uses it concerning the wicked. "I bring a flood of waters upon the earth to *destroy all flesh:*" Gen. vi, 17. "The end of all flesh is come before me . . . *I will destroy them with the earth:*" ver. 13. "Thou shalt *destroy them that speak leasing:*" Psa. v, 6.

To destroy is to undo the form in which a thing exists—*its form of well-being*. But philosophers are agreed, that we cannot destroy the materials of which

a thing is composed. We only change their form. But God uses man's words in man's sense. The word, then, in Scripture does not signify *annihilate*.

'Destruction,' even in common conversation, does not mean 'the loss of being'—'reduction to nought;' but only 'the withdrawal of *well-being*.' 'His character is destroyed.' This does not signify, that he has *no character at all*. 'His house is destroyed.' Yes, the roof is burnt off; but the walls stand.

We read of 'eternal *punishment*,' which supposes suffering; of the eternal 'worm' and 'fire'—of "weeping, wailing, and gnashing of teeth;" of "torment" for ever and ever. Matt. xxv, 46; Rev. xiv, 10; xx, 10.

Justice in God is as truly an *abiding* attribute, as mercy. Facts must prove the existence for ever, of justice as well as mercy. The lost are the proof of justice, as the saved are the proof of mercy.

But some prefer to suppose, that the wicked will be renewed and saved. There is no proof of this: no power in punishment, to make the heart of the wicked better. On the *child*, the *parent's* chastisement may tell. But the king's *displeasure against the rebel* has seldom or never, even here below, produced a change radically. How should it in hell?

1. The character is stereotyped. Evil is burnt in. The leprosy which fretted before, and threw out its sores, then riots unchecked.

It seems almost morally certain, that sin will go on increasing in hell. The restraints of grace are gone. With expanded faculties, the soul is thrown on its own bias and inclination. Will hatred to God be destroyed, by feeling His terrible inflictions? The *love* of God shown in the Gospel, has made no impression. The

heart was hardened against that. Will the *wrath* of God create love to Him? Enmity guarded the heart's throne against God, all the life through. Then, more or less, it sat veiled under a curtain, and canopy of gauze. Now, the passions of the soul burst out: just as a fire, long smouldering in a building, leaps into flames when the full draught of air from opened doors is thrown on it!

Some time ago, I visited the Isle of Portland. Pushing my way over the rocks to the south of the island, I looked down from the cliff into the quarries. How quietly the convicts, in their parti-colored dresses, were at work! Not a sound, but the noise of labour! What was the need of those soldiers with fixed bayonets? and those policemen, watching their movements? Why was I, an unarmed spectator, warned off? 'Do you belong to this establishment, sir?' 'No!' 'Then move off as quickly as you can, or you will get that sentinel into trouble.' Why all this suspicion? this cautious circumspection? Is not all peace?

At that very moment, there was festering, amidst that quiet assembly below, the plot to rise upon their keepers, and to murder them! Four days after, it was attempted; and only repressed by energy and force. What horrors would have followed their breaking loose?

Righteously were those felons punished. But punishment did not change them: did not even destroy the design to work fresh mischief.

Look at Pharaoh! threatened and punished, again and again, yet hardening himself against God, till His patience ceased, and the sea swallowed the incurable rebel! Let facts decide the matter! One fact is worth a thousand theories. Are there not (1) Murders of

jailers by prisoners? (2) Attempts to escape from justice? Do the prisons of earth amend all their prisoners? Are not prisons, where the criminals are permitted to have intercourse with one another, places of increasing wickedness? God's hell will be a prison, not of solitary confinement, but of congregated malefactors.

Some signal examples of the failure of punishment to change men's hearts, are given in prophecy. (1) The world is soon to be dealt with in judgment: God's plagues descend on living men. But though they howl, they curse God; and at length rise up, with arms in their hands, to fight against God and His Christ. Rev. ix, xvi, 10, 14; xix, 19—21.

(2) A yet stronger example follows: Satan, after a thousand years suffering in the pit, is released. What is the issue? As soon as he is set free, he begins anew his course of destruction and deceit: and is then for ever imprisoned. Without inward grace, the punishment of the godless only hardens them in enmity against the Most High.

As there are two grounds of the saint's entrance into life,—1. His justification, or title to Eternal Life by righteousness of Christ:—2. His sanctification, or fitness of education and temper for it, by inward process of the Spirit: so the reverse holds good here.

1. The man *ought* to be in hell. Justice has sentenced him thither, for his acts of trespass. If *God* be *just*, He will keep him there. He deserved it.

2. The man is only *fit* for hell. His whole soul within is of like quality with those acts of trespass which broke forth in his life; as the outburst of the lava stream tells us what is contained in the bosom of

the volcano. If God be *wise*, He will keep him there. For any other place He is unfit. He would produce mischief incalculable. "He that believeth not the Son *shall not see life*, but the wrath of God abideth on him." There remains to the wilful transgressor "no more sacrifice for sins, but a certain fearful looking for [and experience at length] of judgment and fiery indignation, which shall devour the adversaries." Heb. x, 26, 27.

A word or two by way of application to the BELIEVER, The greatness of our deliverance is seen by contrast. How solemn the Gospel! Peace with God will appear no trifle to those who shall see His war with the wicked. Our God will appear at length as the "consuming fire."

And 'tis of grace that we are not left where they are, that we are not set to endure His unmitigated vengeance. We, sons of Adam, were clay of the old lump. We were once rushing to death as fast as they! Why are we saved? 'Tis of grace, abounding grace! How great salvation! When is the rainbow brightest? When the cloud behind is darkest!

Is it thus? Is judgment at hand? Are the threats of Jehovah real? Is eternal fire the lot of the enemies of God?

Then may it well stir us, to do what we can to rescue the perishing from calamity so inconceivable.

This truth should be loudly proclaimed. Do not hinder it, Christians! Do not discourage the preaching of hell-fire, or take off its edge! Jesus boldly preached damnation. The Spirit raises His testimony: second it! Our best efforts, what are they, in view of the *eternity* of the woe of the lost? 'Brother, brother, we are but half awake!'

Imagine a professor of anatomy and medicine lecturing to students upon the nature and issue of consumption. He describes the predisposition of patients, the first formation of the tubercle in the lungs, then its stage of softening, then the expectoration of its contents. He speaks of the pain in the side, of the fever that preys on the constitution, the nightly perspiration, the hectic color, the waning strength, and the flushes of false hopes of recovery, till the last gasp. He details the modes of treatment, their uniform want of success. He looks round, for the most part, on young and healthy men. But now, suppose that some catch his eye, whom he knows to be stricken with the fatal disorder. Suppose that he possessed a wonderful secret,—a herb, infallible in its cure of the disease. He is a man of great intellect, and he has been treating the theory of the disease with all orderly arrangement and calmness of tone. But would you wonder, if, at the close, as his eye catches the pale cheek, a sense of the condition of those youths brought the tear to his eye, and made his voice to falter? He *cannot* conclude without a word to them.

‘Some of you are well and strong. To *you* my words do not apply! But there are some before me pining under the deadly sapping and mining of this secretly-entrenched foe. I warn you, that the modes of treatment on which you rest for recovery, will fail in you, as they have failed in all other cases. Let me tell you that your gay hopes of improvement, are but flashes of the aurora-borealis in a winter’s deepening night—just seen and gone! I cannot let you go, then, without telling you that I have here a remedy infallible—tried on many, always successful! Lest you should imagine

that I speak from interested motives, the precious drops of this restorative shall be yours, free of charge! Before you go away come down to me, and take it!’

You would not wonder at such conduct and such words from a benevolent man! You would be surprised though, if not one of the sufferers came to receive the medicine.

But what if the lecturer addressed a vast assemblage, not one of which was *unaffected* in the lungs? What if he himself had been so diseased, and was cured by the remedy whose healing virtues he proclaimed? What if before him there sat those who had made trial of the elixir, and were healing? Would it not account for a tear in his eye, and a tremulousness in his voice, if he overstepped the coolness of a lecturer, to beseech his audience to use the remedy? if he appealed to the cured, to use their testimony and aid in favor of the cure?

This is *my* case! *There*, the force of appeal need not be strong. Each stricken one would feel the arrow-barb that rankled within. He would be (in general) too ready to receive the gratuitously-offered remedy.

Are you? Are these things so? Are you a sinner? A sinner in what you do and say! A sinner, in what you leave undone and leave unsaid! A sinner, in the stream of your thought? A sinner, in your want of holiness, want of love to God and Christ? A sinner, in the ice-cold river-flow of enmity against God your Ruler? and towards men your fellows? A breaker, not of human laws, but laws divine?

Commit murder! and you would expect the human penalty as soon as justice knew your crime. Pick a pocket, be detected by the police, and you would be

assured of seeing the bench of magistrates, and the walls of a prison. Are you a breaker of *God's* laws? yet fearless of *His* penalty? Can you elude *His eye*? escape beyond *His* hand? Must not God punish you, or cease to be the Omniscient, the Almighty? Must He not punish you to keep His vast realm in order? Must He not do it, or else be *unjust*?

Must you meet Him face to face? see the evidence of your trespasses, feel them burnt in as with red-hot branding-iron on the tablets of memory? Must you hear the sentence of the Judge of the dead and living? Feel His displeasure? Remember His provocations? Recollect God's beseeching, tendered in vain! Must you see Him who sent death for sin, and who upholds his dismal reign on his throne in Golgotha, and amid his court of tombs? Must you face Him whose wrath sent the waters to sweep the earth clean of rebels? Who hurled from His sky flaming brimstone on the sleepers of Sodom and Gomorrah?

And are you careless? Are you not afraid of the hour when wickedness will be dealt with, as it *deserves*? When all receive their desert—what will *you* receive? Already you have known somewhat of the suffering brought by sin. You have felt the misgiving, the fears of sin, the remorse of it. You know how rage is its own punishment. It can settle to nought. Have you not known something of terror, when death, as you thought, had seized you? How dread the cries of some from dying beds! Pangs of body are swallowed up in terrors of soul! 'There *is* a hell, sir! I feel it! It is begun *here*!' 'O thou blasphemed but most indulgent Lord God! Hell itself is a refuge, if it hide me from Thy frown!'

You can guess (can you not?) what would be the state of a soul given up to all sinful passions. Hatred of God, hatred of its fellows, loving none, loved by none, full of self-loathing, and contempt! All the specious toys, the gilded deceits that led astray, now beheld in their true value. O that emptiness! The bait is off; the hook alone felt! The mirage-picture is gone: only the fiery sand and the desert are around for ever! No palm, no blade of grass, no drop of water! The paint and tinsel are scorched away, the naked iron seen. The hurry and whirl, glitter, noise, and spangles of the fair and the theatre are all stripped off, the hollowness of the cheat stares you in the face! The drunkard is away from his cups, the miser is afar from his gold! Memory (magic mirror!) only conjures up pictures of sin. 'Tis 'a hornet's nest of a thousand stings!'

Look forward! 'tis despair! Ages on ages, seen as black rocks jutting from a troubled sea, lit by lightnings; no sound, but fury; no sight, but foam! Nothing before you, but the prison, and the chain, the screws, the rack, the fire and pincers, the sounds of woe, the tide of blasphemy! No respite, no refreshment, no change, no pause for evermore!

What says the Judge? that to the tides of woe *within* the soul, will be added tides of woe from *without*! That the wicked will be consigned to stifling fumes of a lake burning with brimstone; that to the pangs of the fire will be added the pangs of creatures adapted to torment.

The Lord's design is to show, in the lost His terrible-ness; as in the saved, His mercy. He who knows the creature He has made, will torment with exquisite

misery, with extremity of woe will tear the nerves He has framed. After long patience, and the tearful beseeching of mercy, justice, with tearless eye and gripe of steel, will be set to make examples to the universe, of the awfulness of an offended God! of the terribleness of a Righteous Governor! The eye of justice will be fixed, not on the writhings of the lashed, but on the number of scourges to be given by law.

Are you willing, *choosing* to be one of these? Is all this to be *eternal*? You might refuse to listen, and prefer your lusts, if punishment were for years on years of definite amount. But you cannot believe in *infinite*, endless misery, and yet go your way of sin! *How long is eternity?* Take your longest standard, and try to measure it! Break one after another, and give up the attempt in despair!

And will that fire have for *you* peculiar fierceness,—will the bitter sorrow that dwells there have a peculiar poignancy, because *you have heard the Gospel*? Because the way of escape to *you* was once open? Because you well remember, that once you were wooed to enter, and nothing hindered but the choice of a perverse heart? That God would, and you would *not*? Will you compare, to your endless dismay, God then stooping to beseech, and now arisen to destroy? Once proffering the healing cup of life, then treading you (lacerated worm!) beneath His heel of power, and you compelled to confess that all is justly deserved—your own *earnings*—wages told out according to previous agreement? *You* despised God once: He despises *you then*! You are a dead tree: to Him useless, save only to burn.

Ay, great as are the terrors of *soul* and of *body*, there

will be one element more terrible than all the rest! *God against you!* No escape from His eye of fire, no refuge from His frown, no hiding from His just displeasure! The *Holy* God against you for ever! His holiness at war unceasingly with your unholiness! His unchangeableness of *goodness* in eternal collision with your unchangeableness of *wickedness*. The Merciful One insulted beyond forgiveness. The Lamb become the Lion, to roar and tear for ever. His eye to kindle the reproaches of conscience, His terrors to avenge! and to feel it was your choice! Justly sent on His part! Righteously to be endured on yours!

“Vengeance is mine!” *And you to be an example of it for evermore!* His settled purpose, His declared sentence, His terrible power! Long as God shall be able to smite, so you to suffer! He has pronounced you “cursed”—who shall bless? The curse encircles—penetrates you—grapples you: the iron enters your soul.

God, to the saved, sun of joy! To the lost, hurricane of woe!

And will you dare *all this*? Will you peril it by dismissing the consideration of it to some undefined time? Are you already on your way to this pit? Each moment provoking this consequence?

Rise! Repent!

Cease sowing these bitter seeds! Put back into your basket the handful of winged thistle-down you were going to cast into the ground! Or you may be cut off in the act!

Strike work with your present master! Cease working, if you would escape the terrible wages you are earning. They are mounting with each day's labour.

They are reckoned in a book which makes no omissions, no false entries. If cut off in your service of the devil, his are your wages; and to his fire you must go.

Flee from the pit, to whose edge you are come!

There is but One who can save you! But One who can pay your debts. But One who can turn back the police in quest of you.

Rise! beseech of Him so to do!

Jesus, full of tenderness, is loudest in His descriptions of hell. The Judge warns you most strongly of its awfulness. He who would save, would most *alarm* you!

The Deceiver would rock you to sleep!

Rise! Flee this hour!

HADEES:

OR THE

PLACE OF DEPARTED SPIRITS.

BY

R. GOVETT.

Second Edition.

HADEES: OR THE PLACE OF DEPARTED SPIRITS.

WHITHER do the souls of the saved go at death? ‘*To heaven!*’ is the universal reply. ‘Sudden death to such is sudden *glory*.’ What Scripture says so? “To depart is to be *with Christ*, which is far better.”

But that passage does not speak of the place where the souls of the departed are; but only of their far superior condition.

‘Nay but it does. For Christ is in heaven. If then any are with Christ, they are in heaven too.’

When then Christ says—“Lo, I am *with you* always.” Does it mean that He is on earth? I suppose not.

Let us then consider the subject more fully, and under the following divisions:—

- I. THE PLACE OF DEPARTED SPIRITS GENERALLY.
- II. THE DIFFERENT REGIONS ASSIGNED TO THE SAVED AND THE LOST.
- III. OBJECTIONS ANSWERED.

I. HADEES THE PLACE OF SOULS.

What is life? It is humanly speaking, a state, which is the effect of the presence of the soul (and spirit) in the body. For there are three parts into which man is divided. “I pray God your whole *spirit*

and *soul* and *body* be preserved blameless unto the coming of our Lord Jesus Christ :” 1 Thess. v. 23. At death the union between these parts is dissolved. And the soul (to which the spirit is very closely knit) goes to a special region, to which a particular name is given in Scripture. In the Old Testament it is called SHEOL ; in the New Testament it is called HADEES.

This truth is obscured to readers of the Established Version. For the translators render Sheol and Hadees sometimes ‘Grave,’ and sometimes ‘Hell.’ *But they never mean either the one or the other.* Quite other words are used to signify the places in which the *bodies* of the dead are deposited.* These are often spoken of in the plural : for there are many and diverse localities for the bodies of the departed. But there is but one Hadees which includes all the souls of the dead. “Do not all go to one place?” Eccl. iii, 20 ; vi, 6.

‘But may not that mean only, that all are carried to their graves?’

No : for the Scripture says, that ‘Hadees is never full,’ while graves are soon filled up : Prov. xxvii, 20 ; xxx, 15. It speaks of this place of souls as being in a peculiar sense—‘Before the Lord,’ or, ‘In His presence.’ “Sheol [covered to men’s eyes] is naked before Him :” Job xxvi, 6 ; Prov. xv, 11.

It is described as situated below in the great interior of the earth. “I will *go down* into *Hadees*† to my son mourning :” Gen. xxxvii, 35 ; xlii, 38 ; 1 Sam. ii, 6 ; 1 Kings ii, 6. Now Jacob did not believe, that his son Joseph had been carried to the tomb. He was, as he supposed, devoured by a wild beast. The word then does not here mean the tomb, or place of the body of the departed. Jacob believed in the one place of souls, in which he was to meet the soul of his son. The prophet Amos described SHEOL as the greatest

* קבר. Μνημειον.

† In Hebrew שְׁאוֹל Sheol. By the LXX rendered ‘Hadees.’

depth of earth, to be reached by digging, if men could carry the process far enough. “Though they dig into Sheol, thence shall mine hand take them ; though they climb up to heaven, thence will I bring them down :” Amos ix, 2.

The conspirators against Moses in the wilderness are punished by a new infliction from God. They go down alive, body and soul together, into the place of departed spirits : Num. xvi, 30, 33. The remarkable history of the interview between Saul and the spirit of Samuel gives much confirmation to this. The king says to the woman—“Bring me him *up*, whom I shall name unto thee.” Then says the woman—“Whom shall I bring *up* unto thee?” And he said—“Bring me up Samuel :” 1 Sam. xxviii, 8, 11. The woman is frightened at what she beholds, and says to Saul—“I beheld gods [angels] *ascending out of the earth.*” And he said unto her—“What form is he of?” And she said—“An old man *cometh up*, and he is covered with a mantle.”

Here then we advance a step. It is not merely the belief of the king, that as the spirit descends into earth at death, so it would ascend at its return to the living : but the sorceress sees spirits (probably angels*) *ascending* out of earth ; and then, following them, the ghost of Samuel.

But various fancies are entertained concerning this interview. Some suppose, that nothing was seen, either by the enchantress or the king. To these we reply, that the woman describes the person coming up, and adds—“And Saul *knew† that it was Samuel*, and he *stooped with his face to the ground, and bowed himself.*” Then the king saw some person, as his bowing before him shows.

* Angels convey the departing spirit of Lazarus to Hadees : Luke xvi, 22. Why then may not angels bear back the spirit of holy Samuel ?

The prophet addresses the monarch—"Why hast thou disquieted me, to bring me *up*?" Here then we cannot mistake. The departed spirit ascending to the presence of Saul says, he has been brought *up* from below. He was happier while there, than when compelled to ascend to earth.

'But might it not be merely a demon belonging to the witch who acted the part of Samuel, and put on his appearance?'

The Scripture answers not uncertainly, if we will trust it. It gives no hint of any evil spirit appearing. It tells us five times over, that it was Samuel himself. "*Samuel* said unto Saul:" 15, 16, 20.

Saul desires Samuel as the prophet to foretell to him the future. Samuel does foretell it, and truly. "The Lord will deliver Israel with thee into the hand of the Philistines, and to-morrow shalt thou and thy sons be with me; the Lord also shall deliver the host of Israel into the hand of the Philistines." He reminds him of his former prophecy. "The Lord hath done to thee* as He spake by me (xv, 28), for the Lord hath rent the kingdom out of thine hand, and hath given it to thy neighbour, even to David."

One locality contains the spirits both of the saved and the lost. "Thou and thy sons shall be with *me*."

II. DIFFERENT COMPARTMENTS FOR THE SAVED AND THE LOST.

When the souls of the departed are classed together, they are said to be in 'Hadees' generally. But when the distinction between the souls of the saved and the lost comes into view, then distinctive names are given to the places of the saved, and of the lost, respectively.

* "To him"—is evidently a mistake. The true reading is given by five Hebrew MSS., the Septuagint, and Vulgate.

Hadees* is described as a place of detention with gates, needing a strong arm to rescue them. "I will ransom them from the hand of Sheol, I will redeem them from Death [the place]. O Death, I will be thy plagues: O Sheol, I will be thy destruction; repentance shall be hid from mine eyes:" Hos. xiii, 14; Psa. lxxxix, 48. "Have *the gates of Death* been opened unto thee? (says God to Job) or hast thou seen *the doors of the Shadow of Death*?" Job xxxviii, 17. "Consider, (says the Psalmist) my trouble which I suffer of them that hate me, thou that liftest me up from *the gates of Death*:" Psa. ix, 13; cvii, 18. "I said (says Hezekiah), in the cutting off of my days, I shall go to the *gates of Hadees*:" Isa. xxxvii, 10. Of these places Jesus holds the keys. "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen, and *have the keys of Hadees and of Death*:" Rev. i, 18.

The souls of the saved are sometimes spoken of as being in "Paradise," sometimes as being in "*Abraham's bosom*:" Luke xvi, 23; xxiii, 43.

Several names are given to the special place in which the souls of the wicked are confined.

"The sorrows of SHEOL compassed me about, the snares of DEATH [the place] prevented me:" Psa. xviii, 5. "The sorrows of DEATH compassed me, and the pains of SHEOL gat hold upon me:" Psa. cxvi, 3.

'DEATH' then is one of the names of the place in which the spirits of the lost are detained.

Another of its names is "DESTRUCTION."

"HADEES is naked before Him, and DESTRUCTION hath no covering:" Job xxvi, 6. "SHEOL and DESTRUCTION [Abaddon] are before the Lord; how much more then the hearts of the children of men:" Prov. xv, 11. "SHEOL and DESTRUCTION are never

* I use 'Sheol' and 'Hadees' interchangeably, as being equivalent, just as 'Messiah' and 'Christ' are.

full; so the eyes of man are never satisfied:" Prov. xxvii, 20.

The nearness and yet the separation of the places of the saved and lost is evidently taught by our Lord's words concerning Dives and Lazarus. The passage of the souls into Hadees is there set forth. "The poor man (not 'beggar' *) died, and was carried by the angels into Abraham's bosom." "The rich man also died, and was buried." That is said of his body, but what of his soul? "In Hadees *he lift up his eyes, being in torments.*"

"He seeth Abraham *afar* off, and Lazarus in his 'bosom.'" He entreats that Lazarus may be sent to him with a drop of water. Abraham replies, that it was not fitting that he should be sent, for Dives had sought his portion only in the things of a life which was now past. And even if it were proper, it was impossible; because God had set a great gulf between the saved and lost in Hadees, rendering the passage from one to the other impracticable.

Thus it is shown, that departed spirits (or ghosts) resemble greatly the forms they had while on earth; that they can communicate one with another by voice, and can enjoy or suffer greatly, before the body is put on for ever in resurrection. The place, it is evident, is not heaven: Luke xvi, 19—31.

'But you don't take literally that *parable*!'

Where is it stated, friend, to be a parable? To me it appears a real story. "I have *five brethren.*" These were still on earth, and ungodly. That looks like fact. The time supposed is that before the Saviour's first appearing. Moses and the prophets were the sufficient guides then.

Strange are the perversions of this passage by Annihilationists. Some call it a 'parable,' and then proceed to explain it away. 'The rich man is Israel, temporally and spiritually rich, in having Moses and

the prophets. The poor man represents the Gentiles, their sores being their sins; and the licking of them by the dogs is such aid as moralists and philosophers could bestow. He dies of his poverty and *sores*; that means, he is *converted* and *saved*! After his death, angels bear him to Abraham's bosom. That means, that Paul is sent to the Gentiles who are alive, to teach them, that believers are blessed with faithful Abraham. It appears then, that *the Gospel did not come to the Gentiles, till they had been previously converted*! How dying of their sores means being *saved by their sins*, is not told us. Not to pursue this supposed explanation into all its absurdities, it appears that Israel's feasting daily on Moses and the prophets led them into *torment after death*! The Gentile, who has nothing but *sins*, and only moralists and philosophers to help him, is *saved*. O then, the lesson of the 'parable' is plain enough. It is this—'*The less you have to do with Moses and the prophets, the more likely you are to be saved!*'

And Dives would have had another plea to present to 'father Abraham.'—'But father Abraham, it was Moses and the prophets that brought me *to this place of torment*! It was ignorance of both that took Lazarus to his place of refreshment! How then should Moses and the prophets save my brethren?'

Let us look at Peter's Confession of Christ: Matt. xvi.

He owns Jesus as the Son of God, possessed of life in Himself. Being in nature like His Father, He was proved to be the Son of God with power by His resurrection: Rom. i.

This confession of Christ is the distinctive faith of the church. Christ is the Rock, as the Risen from the dead. On the Saviour as risen, the church is built. By 'the church' is not meant all the saved, but a distinct body of believers, beginning at the descent of the Holy Ghost at Pentecost. For the Lord Jesus speaks of it as yet future,—"*I will build My church.*"

But what mean those words,—"*The gates of Hell*

* Πτωχος.

shall not prevail against it"? Most seem to think they mean, that the devil, in his deceits and force shall not prevail against the true church. This arises from the sad mistranslation of 'hell' instead of 'Hadees.' Hadees means here, as in other Scriptures, the place of departed spirits. In this passage it refers to the region where saved souls are. There they are kept in custody till the resurrection. The saved of the church of Christ are continually going down to Hadees when they die, and there they are detained. The gates close them in, and forbid their exit till the day of resurrection. But the Saviour promises his people deliverance from this place of custody.

We may illustrate the phrase here used by the history of Samson. He went into the hostile city of Gaza, and the inhabitants were aware of it. "They compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying—'In the morning when it is day, then we will kill him.' And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, bar and all, and put them upon his shoulders, and carried them up to the top of a hill that is before Hebron:" Judges xvi.

The Gazites trusted that the gates of their city would prevail to detain Samson within their streets till they slew him. But Samson prevailed against the gates to bear them away, and the gates prevailed not against him. Thus Christ our Samson has already shown His power against Hadees, and its gates. In resurrection Himself came forth from them, after going down within them. And one day He will rescue from the place of souls, and the power of corruption those who are His. This is the force of 1 Cor. xv, 55. "O Hadees, where is thy victory?" Hadees prevails at present: but final victory will rest with the redeemed of Christ. Accordingly, the Saviour's next words speak of the millennial kingdom of heaven, into which the first resurrection introduces. "I will give unto thee

the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." That is, to Peter, as afterwards to the rest of the apostles, and to His churches generally,* the Saviour gives authority for certain offences to exclude from fellowship with the church of God: and afterwards to re-admit on repentance.

This is the binding and loosing of which our Lord speaks. And as exclusion from the church comes first, 'binding' is named both here and in Matthew before 'loosing.' Paul with the church at Corinth first excluded the incestuous believer of their number, then on his repentance they re-admitted him. The significance and solemnity of this discipline is, that those excluded from the church and its fellowship here will be excluded—not from eternal life, but from the millennial kingdom of reward. The same offences which exclude from the church (1 Cor. v, 9—11), exclude also from the millennial kingdom (1 Cor. vi, 9—11). And Jesus, in our text from Matthew assures us, that whatever His assemblies on earth have rightly decided in this matter, He will ratify, when He comes in His kingdom and glory.

In the transfiguration of our Lord (the account of which follows instantly on these words) we have given to us the picture of the coming kingdom of glory. It occurs on the seventh day, as the millennial kingdom will occur on the seventh day of God's redemption-work. In that scene we find two talking with our Lord in glory: Moses, type of the dead and buried saints; and Elijah, type of the living, changed without seeing death.

OUR LORD'S CASE.

These views are strongly confirmed by the second of Acts. There Peter, inspired by the Holy Spirit, traces for us the course of our Lord. Jesus had been

* John xxi, 22, 23; Matt. xviii, 18.

accredited to Israel by signs and wonders, yet they had put Him to death.

What became of Him? God had loosed for Him the pains of death, because it was not possible that He should be holden by it. His course was already traced in the xvith Psalm. "My *flesh* shall rest in hope because Thou wilt not leave My soul in SHEOL (Hadees), neither wilt Thou suffer Thy Holy One to see corruption."

But to this application of the passage many, the apostle knew, would not agree. 'David may be speaking of himself.' The apostle then proceeds to prove, that it cannot be the ancient king of Israel who was intended: verses 29—31. For David had died, and been buried, and his body had lain undisturbed in the sepulchre up to that day. Therefore he could not be the Holy One spoken of in the Psalm, for David had seen corruption; but the Lord's Holy One was not to see it. Paul expresses the same argument more boldly. "David, after he had served his generation, by the will of God fell asleep, and *was laid to his fathers, and saw corruption*." But He whom God raised again, *saw no corruption*." Acts xiii, 36, 37.

This passage then gives us the ordinary case of the departed, side by side with the special and peculiar one of our Lord.

1. Our Lord died. The two parts of man, body and soul, were severed. The usual distribution of the parts ensued thereon.

2. He was buried. And while His body was laid in the tomb of Joseph, His *soul* entered into Hadees: verse 31. He was "among the dead:" Psal. lxxxix.

But, unlike the departed in general—

1. His *soul* was not *left* in Hadees, but came up out of it: Psal. xviii, 5, 7, 16, 18: xxx, 3; xl, 2.

2. The proof of this deliverance was, that His *body* was not left in the *tomb*. His body and soul were reunited so soon after death, that corruption had not assailed Him. And the xvith Psalm still further traces

Him into heaven. "Thou hast made known to me the ways of life: Thou shalt make *me full of joy with thy countenance*:" verse 28.

While then the body is left in the tomb to corruption, the soul is also left in Hadees. The visible lot of the one part of the man is the proof of the invisible disposal of the other. Man's final destination is to come forth from the tomb, body and soul reknit, at some instant not yet known.

But this passage has a yet further bearing upon the subject. "FOR DAVID IS NOT YET ASCENDED TO THE HEAVENS:" verse 34.

Here then is a negative set upon ordinary ideas. Are all souls of the saved up in heaven? No! For their bodies are undergoing corruption; and that is the proof, that their souls are left in Hadees, and not yet rescued from it. For it is not fitting, that one part of the man should be in glory, and the other enslaved to corruption, and the worm; the curse of the garden not being taken off. But this further asserts, that the souls of those whose bodies are corrupting are *not in heaven*. If David is not ascended, who is? Jesus Himself did not ascend, till after He had come forth out of the tomb: John xx, 17. As the High Priest, fulfiller of the true atonement, there is to be none with Him in the true tabernacle "till He come out:" Lev. xvi, 17.

This disposal of our Lord in the interval between His death and His resurrection is confirmed by other texts.

(1) "When He ascended up on high, He led captivity captive, and gave gifts unto men. Now that He ascended what is it, but that He also *descended first into the lower parts of the earth*?" Eph. iv, 8, 9. Hadees therefore is in the lower parts of earth.

(2) "Who shall descend into the *bottomless pit*?" (*αβυσσος*)* That is to bring up Christ again from among the dead:" (εκ) Rom. x, 7. His coming up

* The word used in Rev. xx, 1, 2, and Luke viii, 31.

thence into the land of the living was His second birth: Psa. ii; Acts xiii, 33.

(3) "As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights *in the heart of the earth*:" Matt. xii, 40.

'But does not that mean only, that Jesus' body was laid in the tomb of rock?' Nay! For Jonah did not tarry in a hollow of the whale's skin but in his "belly."

Next, when the question arises, which of the two parts of the Saviour is more properly called 'the Son of man'? we must say—His soul. Then *that* was in Hadees, as we have seen.

(4) To the dying robber our Lord says—Luke xxiii, 43—"Verily I say unto thee, To-day shalt thou be with Me *in Paradise*." Then the Paradise of which the Saviour speaks is in the heart of the earth. It was not some place in heaven, for He says—"Touch Me not, for I have *not yet ascended* to My Father:" John xx. There is another Paradise for the righteous when risen: it is called "the Paradise of God:" Rev. ii, 7.

III. NOW LET US FACE SOME OBJECTIONS.

1. 'You speak of the soul's going *downward*; the Scripture asserts that it goes *upward*: as it is written—"Who knoweth the spirit of man that *goeth upward*, and the spirit of the beast that *goeth downward* to the earth?" Eccles. iii, 21.'

Ans. It should be, 'Who knows *whether* the spirit of man goeth upward?' And so the Greek and the Latin give it.

2. 'But Paul says—"I knew such a man how that he was caught *up* into paradise:" 2 Cor. xii, 4.'

Ans. A mistranslation again; the word* means 'violent carrying away;' but it does not specify the direction of the motion.

* Ἀρπάζω. And so in verse 2.

3, "To me to live is Christ, and to die is gain. . . For I am in a strait betwixt two, having the desire to depart and to *be with Christ*, for it is very far better:" Phil. i, 21, 23. "Whilst we are at home in the body, we are *absent from the Lord*. (For we walk by faith, not by sight.) We are confident I say, and willing rather to be absent from the body and *present with the Lord*:" 2 Cor. v, 6—8. It appears from these texts, that departed saints are *with Christ*, in a very especial sense. How can that be, if they are not in heaven?

Ans. It is certain, from these passages, that the departed are sensible of His presence in a way far superior to the living. And many insist on these passages, refusing the others. For with many the question is—Not, 'What is *true*?' But, 'What is *pleasant*?' Now this is the usual character of God's truth, that it is made up of two halves; seemingly opposed one to the other. Thus God tries His saints, whether they will receive all His testimony or no. Both sides then of this truth are to be accepted; both are witnessed to by God.

1. The state of the departed righteous is a great advance in peace and consolation upon their condition while here. It arises out of the Saviour's presence being apprehended in a way here unknown.

But neither of these passages speaks of the *place* of departed spirits. No Scripture tells us, that the souls of the righteous are *in heaven*.

2. The other passages testify, that the souls both of the righteous and the wicked are in Hadees. And Hadees is below in the earth's interior, as has been proved.

3. 'But how can the spirits of the righteous be in Christ's presence, if they are in the interior of the earth?'

Ans. The solution of that difficulty turns on the powers of the disembodied spirit, of which we know

nothing. On this point Paul is remarkably silent. He was caught away to Paradise, to the place of the souls of the holy dead; but he could only say on his return—"He heard unspeakable words, which it is not lawful (or, 'possible') for a man to utter."

4. *'But all is altered, since Christ rose and ascended.'*

This needs to be proved. The gates of Hadees, I read, are still prevailing against the church, and will prevail till the resurrection-morn, and the kingdom of heaven are come. Jesus holds the keys of *Hadees* (where the souls of the righteous are), and of *Death* (the place of the wicked dead). The victory over Hadees is not to be won, till this corruptible has put on incorruption, and this mortal has put on immortality: 1 Cor. xv, 54, 55.

Until the body is put on anew by the departed righteous, the man is *naked*: 2 Cor. v, 2—4. A part of him is under the slavery of corruption. As unclothed, he is not presentable before God. Not till all the effects of the curse are taken off, will God's people be set before Him as His sons. "We ourselves grow within ourselves, waiting for the *adoption*, to wit, the *redemption of our body*:" Rom. viii, 23.

The Most High refused of old and resented, even to the threat of death, the want of clothing in His priests who drew nigh Him in the outer chamber of His royal tent on earth: Ex. xx, 26; xxviii, 42.

How much more must the unclothing of the dead render them unfit for the glorious presence of God in heaven? Joseph in his prison weeds was not fit for the court of Pharaoh.

So then Cowper's verse is quite unscriptural:—

"Then in a nobler, sweeter strain,
I'll sing Thy power to save,
When *this poor lisping stammering tongue*
Lies silent in the grave."

Shall the outer part of man be under the disgrace of death and corruption, and the inner man be enjoying,

as a 'glorified spirit,' the splendours of the heavenly scene? Moreover Scripture never speaks of 'glorified spirits.' Glory, or intense brightness, belongs to the bodies of the risen: 1 Cor. xv, 43.

5. 'But you forget the great multitude before the throne in heaven: Rev. vii.'

Ans. When is that great assembly found there? Only in resurrection. Only after the church has been set aside from its place of witness, and the new throne of *justice* has been set up in heaven.

The idea that the departed spirit at once enters on heaven and glory makes void God's counsel of resurrection, and shuts up many passages of Scripture; specially those relating to the Lord's return, as the period of the Christian's hope for both the living and the dead in Christ.

'If at death I am at once in glory, why need I wait for resurrection? why return to a body and to the earth?' Hence many quite leave resurrection out of their theology, though it was the staple doctrine of Christianity in the time of the apostles. And many are falling into the idea of the Spiritists, that the only resurrection takes place at death—when the spirit rises and leaves the body to eternal corruption. The spirit-state is with many the final state of man.

But this sets aside our Lord's return, His raising the dead, and His millennial kingdom.

Put this idea beside the inspired testimony of Paul, and see how contrary Scripture is to present ordinary views. Thessalonian Christians had turned to the true God from idols, and to wait for God's Son from heaven. But while thus waiting, they found, that some of their beloved ones died. Over such they mourned with especial grief, as those who would have no part in the coming reign of Christ on the earth. For how could He give a place in His kingdom to those who were shut up in the tomb?

The inspired correction of this error is very different in principle from that which most believers and minis-

ters of the gospel would have given. We should have heard in reply some such strain as this :—

‘Why, the departed saints are better off by far than you—the living! *For they are in heaven where Christ is, and will come out of it with Him, when He leaves the heaven.*’ *

This view then must assume—That the departed spirits in heaven will come down with Christ “into the air.” There the Saviour tarries, and they go downward to the earth to take up their bodies, then ascend and appear before Him to be *judged*, after having been *already accepted by Him, and enjoying the glories of heaven for ages!* Is that reasonable or Scriptural?

Now what does the Spirit say touching the matter?

“But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep thro’ Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall first rise: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words.”

1. He treats the dead in Christ, not as peculiarly alive before Jesus in heaven, rejoicing in full chorus of song before the throne; but as “sleepers,” possessed not of glory, but of hope,—the hope being Christ’s return and their resurrection. The Saviour will *raise them* from among the dead, and out of the tombs. They are to be *caught up*; not to *rush down*.

2. The Thessalonian Christians were mistaken in supposing, that the physical barrier of death was any

* Ordinary views do not teach the *waiting for God’s Son to come out of heaven*. Paul commends the Thessalonians for *that waiting*: 1 Thess. i, 8—10.

obstacle to partaking the kingdom of the Son of man. If it proved no hindrance in Christ’s case, who is to be the Head and Lord of the coming kingdom, neither would it prove any obstacle in the case of the righteous dead.

3. Far from the righteous dead being excluded by death from the kingdom, the living would not even get the start of the sleepers in Christ. Our Lord shall *descend* out of heaven (not—‘and the saints with Him’)—At that moment the dead in Christ shall first rise, then we the living who are found on earth up to the day of the Lord’s appearing, shall be caught away in clouds into air, “*to meet the Lord*,” and, after being thus assembled, we shall be always with the Lord.

This supposes then the souls of the departed to come forth out of Hades, and in their ascent out of it to take up their bodies, then to appear before Christ in resurrection; both the living and the departed being joined in one common hope. After the Saviour has assigned to each of His saints their place in His day, He will “bring” them “with Him” to partake of His kingdom and glory, to which God is now *inviting* us: 1 Thess. ii, 12.

Thus Paul’s epistles in correction of Thessalonian errors bring in all the great features of prophecy. The apostacy, the false Christ, and his supernatural powers, the Saviour’s secret return for His people, and His manifestation in the glory with them on high; the Jews’ present place, ‘the great and terrible day of the Lord,’ so near at hand; and so on.

The hope which the Holy Spirit presents them is a joint one, affecting at once both the living and the dead in Christ. For its turning-point is the return of Christ, and His divine power put forth to bring in the first resurrection, and the kingdom of the thousand years. The usual views regard only the departure of believers one by one from earth; they trace the separate spirit to heaven and there leave the matter. But Scripture, while saying little about the intermediate state, speaks much of the day when mortality shall, for Christ’s

people of this dispensation, come to an end, in the millennial kingdom of glory.

The contrast between Scripture views and ordinary ideas will be seen by presenting a verse from a favourite hymn, and comparing it with Scripture :—

“One army of the living God
To His commands we bow ;
*Part of the host have crossed the flood,
And part are crossing now.”*

1. Whence it is clear, that believers whose souls have passed into Hadees, and whose bodies lie corrupting in the tomb, are supposed to have crossed over the river into the heavenly Canaan, our land of promise and hope, just as Joshua with his army crossed the Jordan to enter on their land of promise.

2. Living believers are by units, at the time of death, to cross into the same region ; bound by the inactivity or the sleep which death introduces. Sleep then is our abiding state, and our hope.

3. The crossing over is supposed to be effected with no discrimination in favour of the believer because of the work of Christ accomplished. Death, the effect of the sentence on our parents considered as guilty and unrighteous, taking effect as it does on the saved and the lost alike ever since the days of Adam, is supposed to introduce us into our heritage.

4. Hence the duration of the crossing is measured by thousands of years. Now this is in marked contrast to the counsel of God.

(1.) The crossing into our heavenly land is to be effected, not by death, or falling asleep, but by *awaking*. Jesus came, not to send His saints to sleep, but to awake them after their sleep out of the tomb, even as He Himself also arose : John xi, 11 ; Matt. xxvii, 52 ; Rom. viii, 11 ; 1 Cor. vi, 14 ; 2 Cor. iv, 4. If we use the figure of the hymn, departed Christians have gone down into Jordan ; but they have not crossed to the other side.

(2.) The state of the departed, whose souls are in detention in Hadees, and whose bodies lie fast held in the fetters of corruption, is not the condition for which we are taught to hope. The region entered at death is not heaven or “the better country, that is, the heavenly ;” but the intermediate state. The dead in Christ are “*prisoners of hope*.” But the fulfilment of our hope and of the creature’s is resurrection, as it is written : “For the creature was made subject to vanity, [restlessness, and death] not willingly [by its own fault and choice], but by reason of Him who hath subjected the same in *hope*. Because the creature itself also shall be delivered from the *bondage of corruption* into the *liberty of the glory of the sons of God*.” “We, ourselves groan within ourselves, waiting for *adoption*, (that is) the *redemption of our body* :” Rom. viii, 20, 21, 23.

(3.) The entry on our hope is effected by the power of the second Adam, undoing the curse of death and corruption brought by the first Adam. The critical point is not the severing of the bond between body and soul ; but the reuniting of those former companions, by the Almighty power of God.

(4.) The *time* of it is not *our ascending to heaven* at death ; but the hour of *Christ’s descending out of the heaven* of heavens into the air, and the consequent ascent of believers, both living and dead, to Christ, into the air.

(5.) The *duration* of the crossing is not ages of God’s ordinary arrangements ; but “in a moment, in the twinkling of an eye at the last trump,” both the living and the dead saints are to be clothed with incorruptible bodies. Or, if the raptures in order to the appearing before Christ be considered as a series of acts, then the time of the entry is during the presence of Christ on high : 1 Cor. xv, 23. The true crossing is quicker far than Joshua’s across Jordan.

(6.) Scripture discriminates between the dead in Adam and the dead in Christ. Believers and unbelievers are

judged at different times, in different places, and in different manners.

(7.) The plan of God affects at once both the dead and the living saints. His scheme is to bring back the souls of the departed in Christ into their bodies raised out of the tombs, to take together again part in the scene and state of the living. Both the dead saints and the living are set embodied, and with changed bodies before the Lord; resurrection being our final condition.

(8.) Our victory as believers is not the joyful passing away of the soul into Hadees, and the body into corruption; but our exit out of the intermediate state (Paradise) soul and body reunited, again to appear among the living. Then, and not till then, death is "swallowed up in victory." The burial of the seed is not its awaking. It is its coming forth out of earth and its darkness, as the new plant, into the sun and air of heaven. Not unclothing, but *clothing upon with incorruptibility*, is our hope and our final condition: 2 Cor. v.

(9.) The 'army of the living God' is not marshalled by *Death*, nor in the state of the *dead*. The dead are partially unclean, and not till they are clothed with their new incorruptible bodies, are they fit to be set before the God of life as His sons.

(10.) Departed believers do not enter on the ranks of the host by units, but they shall awake from their sleeping in the field by masses, at the shout of the great Captain of salvation: John v, 28.

(11.) God's host are not 'crossing now,' but awaiting the moment when the flood of death shall be swallowed up in victory, and in resurrection. The greater part of the host is asleep, and only the great Captain of salvation can waken it. For which coming and its kingdom of glory the Lord prepare His people!